

**Anglia Ruskin University**

**An Investigation into the Prevalence and Effects of  
Transcultural Relativism in Police Back Office  
Collaborative Ventures**

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**Abstract**

**THE LORD ASHCROFT INTERNATIONAL BUSINESS SCHOOL**

**DOCTOR OF PHILOSOPHY (PhD)**

**An Investigation into the Prevalence and Effects of Transcultural Relativism in Police Back Office Collaborative Ventures**

By DAVID FLUDE  
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This study explores the prevalence and effects of Transcultural Relativism within back office collaborative ventures, within the police service. The study seeks to investigate how cultures, within newly formed collaborative ventures can influence the performance of collaborative working within “back office functions” undertaken within section twenty three agreements, Police and Crime Act (s23) and how these factors can be identified and effectively managed. Theory such as Lewin (1947) and Deal and Kennedy (2000) argue for an imperative to adjust / modify culture within collaborative working and I have further identified a gap in the wider literature when cultural change, brought about by strategic change is undertaken within the section twenty three agreements. This gap in the knowledge will be explored and minimised through undertaking three research studies within two Police Forces.

The studies will draw upon existing theoretical concepts regarding the influences of organisational culture such as Lewin (1947), Hofstede et al (2005) and Schein (2010). My conceptual framework reveals new and emerging theory regarding the management of organisations cultures within (s23) and the researcher will apply these models in conjunction with the established theory. The inductive approach is supported through mixed methods of data harvesting and applying an interpretivist and constructivist epistemological and ontological perspective respectively.

The researcher was himself based as a senior manager within the police service for the majority of the duration of the study and through this unique position, developed an ethnographical paradigm of enquiry, by applying a multiple lens of observation as participant, ethnographic interviews and research survey. Data obtained from these enquiry methods was transcribed, coded and thematised before in-depth analysis undertaken based upon priori and emerging themes. The researcher, due to the rich nature of the qualitative data, undertook coding and thematising of the data, systematically, in order to contextualise the paradigm from both a hermeneutic and constructivist approach identifying meaning and understanding from beyond the constructed reality.

My research findings largely concur that within this research environment organisational culture follows strategy formation from a dual perspective, management defined and user self-selection. Collaborative mechanisms influence the pace and strength of emerging cultures with associated performance biases. This study develops new frontiers of theory and emerging practice, extending current theoretical and praxis application, informing professional practice within the police service, whilst acknowledging that the research will have transferability and practical applications into other public sector related disciplines.

**Key words: Collaborative Working, Transcultural Relativism, Cultural Change, Public Service Management, Cultural Relationships, Cultural Modification.**

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## **Copyright Declaration**

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# **Chapter 1: Contextualising Organisational Transcultural Relativism, within the Scope of the Research.**

## **Section 1: Developing the Context for the Research Study.**

### **1.11 Introduction.**

This thesis presents an ethnographic examination of the prevalence and effects of Transcultural Relativism in police back office functions. The research is based upon a study of two police constabularies that undertook a collaborative arrangement under a section twenty three, shared service consortium agreement. The dynamics and the mechanics of the study will be discussed within the wider context of the ethnographic research within chapter three, the research methodology chapter. Chapter one will present the research interest, rationale and justification for the research, and how, through the logical interrogation and critical review of the relevant literature, informing an effective an appropriate paradigm of enquiry, it will address the issues raised from the constructed research questions. In employing a structured and methodical paradigm of enquiry new knowledge has been gained on the subject of Transcultural Relativism and its associated physical and meta-physical impacts within police back office functional collaborations.

The primary research was orientated against a backdrop of increasing uncertainty from both an economic and social perspective. Reports such as (O'Connor, 2006: Accenture, 2006: Flanagan, 2007: Her Majesty's Inspectorate of Constabulary, 'Valuing the Police, 2010: Comprehensive Spending Review, 2010: Home Office, 2010: "Policing in the 21st Century: Reconnecting Police and the People") are arguably the underpinning and emerging main drivers for reform. However, these drivers are arguably themselves a wider manifestation of the application of a Neo-liberal ideology at the macro level (Harvey, 2007, pp.64-68) and the adoption of New Public Management, (Hood, 1991, pp.3-19) specifically the second wave of New Public Management ethos (Clarke and Newman, 1997, pp.822-28) at the meso level. These two concepts in conjunction with an examination of the cultural theoretical concepts at the micro level are initially introduced within section 1.2 and a further examination undertaken within the theoretical underpinnings chapter, and collectively they have provided an overarching supportive context to the research.

### **1.12 The Unfolding Story, Contextual Positioning, Collaboration and Organisational Change.**

Public sector organisations, for the last forty years, have been subjected to a complex set of multiple paradigms of change, which have arguably been initiated from a need to deliver public services whilst maintaining service levels that are both efficient and cost effective. The wider macro context has created a range of operating paradigms and the associated responses to the macro conditions at both the meso and micro levels form a context to this research and will be introduced in the thesis. The wider theoretical exploration of the interrelatedness of the context will be undertaken fully within

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chapter two, the theoretical underpinnings chapter and this context will form a thread which will pervade the research thesis.

I offer the view, from a macro perspective, that Neo-liberalism, (Harvey, 2007, pp.5-38) has been the defining and dominant ideological, economic and political key driver for change, influencing the role of the state and ergo its stance and relationship with regards to the concept and delivery of public services. For the purposes of this thesis, I argue that Neo-liberalism can be perceived from two ideological perspectives (Hayek, 1966, pp.55-75). I will employ Hayek's classical approach to Neo-liberalism, where the power of the state is limited and is restricted to maintaining the infrastructure, to enable a disengagement of Government from non-Government activity. Therefore the role of the state is to create and preserve an institutional framework appropriate to such practices. I have discounted the second version of Neo-Liberalism which espouses the full freedom of the public over the government itself, as this view is greatly discredited (Harvey, 2007, p.42-56).

Neo-liberalism arose from the desire to extend and generalise the benefits that had unexpectedly followed on the limitations placed on the powers of Government. It was only after the restrictions of Government in 18th century were applied, that unprecedented material prosperity followed and consequently attempts were made to develop a systematic theory of liberalism (Hayek, 1966, pp.55-75). Hayek further argues that Liberalism derives from the discovery of a self-generating or spontaneous order in social affairs, an order which made it possible to utilise the knowledge and skill of all members of society to a much greater extent in any order created by a central direction.

Harvey (2007, pp.64-86) further reinforces the view of Hayek, stating that Neo-liberalism in its initial form, is the theory of political and economic practices that proposes human wellbeing that can be best advanced by liberating individual entrepreneurship, freedoms and skills within institutional frameworks characterised by strong private property rights, free markets and free trade. Discipline of market introduced by privatisation or between 'purchaser' and provider parts of the service. This view is further endorsed by Osborne and Gaebler (1992, pp.32-45) who state that Government should be steering not rowing. In essence this has resulted within successive Governments in the United Kingdom continuous deregulation, privatisation, and withdrawal of the state from many areas of provision and the wider marketization of essential services.

Subsequently, the macro framework and context within which the police service now operates can be traced back to radical reforms to the public sector, by the Conservative Government, from 1979 onwards, based upon the ideological presumption that the public sector is inherently inefficient as it is not in the private sector (Dingwall and Strangleman, 2005, p.479). The emphasis of applying Neo-liberalism was to minimise and marketise the public sector (Pollitt and Bouckaert, 2011, p.36) through contracting out service to the private sector, minimising the size of the public sector and applying outcome targets and benchmarking.

Consequently, the influences of Neo-liberalism pervade the wider macro context that heavily influence the strategic planning response of police forces. Subsequently, I argue for the purposes of this research thesis that the creation of the section twenty three shared service consortium and the subsequent cultural development within the consortium is a direct response to the consequences of the drivers imposed through macro factors via an applied classical pervading Neo-liberal ideology. I have argued that a Neo-liberal ideology has been the dominant driver in shaping and reforming public services for the last thirty years and I will further argue that the rise of New Public Management, Hood (1991, pp. 3-19) has been the public service management response as evolution within the Neo-liberal framework.

I propose that reviewing New Public Management, (from this point forward in the thesis known as NPM) is not a straightforward task, because, it is conceptualised differently by different commentators and is strongly contested (Hood, 2005)

Hood (1991, pp3-19) argues that NPM is a marriage of 2 differing streams of ideas.

1. New institutional economics, built upon (public choice, transactions cost theory, principal agent theory, landmark theory of bureaucracy) helped generate a set of administrative reform doctrines, built upon the notion of contestability, user choice, transparency and close concentration.
2. Business type managerialism and the international scientific management movement, helped generate a set of administrative reform doctrines based on the ideas of the professional management, expertise as portable, paramount over technical expertise, requiring high discretionary power to achieve results (free to manage) and central and indispensable to better organisational performance through the development of appropriate cultures and the active measurement and adjustment of organisational outcomes.

Arguably, NPM and its current manifestation is apolitical and has been and is still being pursued in the United Kingdom by alternate ideologically opposed Governments. However, the top down version of NPM employed within the United Kingdom, differs greatly from other established economies such as Australia and Canada (Hood, 1991, pp.3-19). As identified, the Conservative Government from 1979 onwards initiated Neo-liberal policies that saw the first wave of NPM delivering a wide variety of private sector management practices including performance management, minimisation, and the attempt to create a private sector culture (Hogget, 1994, p874). I argue however the research was actually conducted during the "second wave of NPM".

Wave two of NPM created a framework for the further devolution of powers to the public sector from the Government and through devolution and the freedoms this brought, facilitated and encouraged public sector organisations to develop new and innovative ways to deliver services. Consequently the emergence of a wide range of partnership and collaborative working initiatives, that transcended



traditional and cultural barriers, were undertaken (Rhodes, 1997, pp.353-368). Partnership working included interagency collaboration between public and private sector organisations and well as public sector non-profit organisations. I will argue that from a meso perspective, that the section twenty-three agreement shared service collaboration is bounded within the context of second wave NPM.

Within wave two of NPM, Hogget (1994, p.74) argues that as part of the NPM process and the move from public to private sector cultures, that an attempt to manage cultures within this paradigm needed to be made. Culture management became an important element within phase two NPM and it was argued that the changes sought would be problematic or unsustainable unless the underlying values and belief systems of organisational members underwent change (Ferlie, 1996, pp. 76-94). The shift in locus of control this creates, causes a shift in the psychological contract and proposes a new identity which stresses social actor autonomy (Salaman, 2005, p.232). The attempts to foster new cultures had limited impact (Ferlie, 1996 pp. 76-94, and Driscoll and Morris 2001, pp. 803-824) apart from the senior management team where change was impeded by institutional national, organisational, sectorial and occupational subcultures (Bovaird and Russell, 2007, pp. 29-64).

For the purposes of this research I have focused upon the ways in which the shared service consortium has been shaped by NPM as well as the attempts to reshape the consortium within a network. Consequently, the research undertaken has extended the existing literature by providing insights into an aspect of NPM, hitherto not researched previously, and the issues that exist within extending cultural theory within the context of Transcultural Relativism. However, it is pertinent to present the final contextual position to provide clarity to the interrelatedness of the research to both the macro and meso contexts. I propose that the micro context provides an opportunity to link a common thread through the research that systematically supports the overarching research process.

In order to develop the contextual position further, it was imperative that consideration was given to the influence, when set against the backdrop of both the macro and meso context, of what De Certeau (1984, p. 6-10) considers to be the practice of everyday life. Turner (1990, pp.83-96) provides a view which states that the emergence of culture in organisations is essentially a creative process, creativity is not confined to the process of culture production but culture consumption can be examined through user's meanings and the practice of bricolage.

However, when assessing both aspects of cultural production and cultural consumption it is essential to frame culture within two paradigms as eluded to by Linstead and Grafton- Small (1992, pp.331-355). Linstead and Grafton-Small (1992, pp.331-355) state that there has been fragmentation in the academic approaches to culture and there is a considerable overlap in academic thinking which supports the functionalist, systems orientated approach, or the root metaphor characterised as a process to cultural development. Characterised further, they argue that culture construction is a product of two variables "corporate culture" and "workplace / organisational culture".

Corporate culture, arguably, manifests itself as being management defined, transmitted to the consumers and imposed on the rest of the organisation. Corporate culture, being reinforced through rites, rituals, stories and value, are offered to the consumers, via representation and behaviours, as part of what they call the seductive process of achieving membership and gaining commitment (De Certeau, 1984, pp. 6-12). De Certeau (1984, pp.6-12) argues that a form of production, consumption, manifests as a paradigm which is devious, it insinuates itself everywhere, silently and almost invisibly. It does not manifest itself through its own products, but rather through its ways of using the products imposed by a dominant economic order.

Workplace or organisational culture, as argued by Abercrombie (1990, pp. 171-185), is more organic, emerging from within the organisation emphasising the creativity of organisational members, or consumers, as culture makers, resisting or evaluating the dominant culture.

These two concepts are extremely important to the development of the research thesis and consequently, has supported the development of the pervading research methodology. The characteristics of culture within this framework, is further reinforced by De Certeau (1984, pp.6-12), stating that cultures can be submissive and even consenting to their subjection, often made of the rituals, representations and laws imposed on them something quite different from what their conquerors had in mind. They subjected them, not by rejecting or altering them, by using them to ends. Consumers were other within the colonisation that outwardly assimilated them. Their use of the dominant social order deflected its power, which they lacked the means to challenge. I will argue that this concept can also be linked back into the wider contextual positioning of both the wider macro and meso factors previously identified. A wider consideration of the micro influences has also been undertaken within the theoretical underpinnings chapter.

I support the view of Barringer (2000, pp.367-403) who states that across both the public and private sectors, the notion of collaboration seems to be pervasive yet extremely difficult to accomplish and that you should do not engage in collaboration unless you have to do it. However, given the macro environmental conditions illustrated, I will argue that the greater pressures from the macro environment will preclude any operational exigencies regarding collaborative ventures. The choice to collaborate may no longer exist. Barringer (2000, pp.367 -403) further argues that the study of interorganisational relations has consistently revolved around either economic or behavioural theoretical perspectives, with researcher's doing little to combine. I will argue that by undertaking this study corporate strategic issues focusing around economic drivers will link behavioural concepts through culture.

Arguably, with the public sector, the corporative imperative (O'Conner, 2005) is to obtain comparable advantage (Hill, 2005, pp. 15-18). However, given the Neo-liberal positioning of public sector markets and marketization (Cooper, 2004, pp. 474-480) arguably both the private and public sectors strive

for a combination of competitive advantage (Porter, 2003, pp.18-21) and comparable advantage and where possible absolute advantage (Smith, 1974, p.37).

Organisational change within the public sector has become an operational necessity in delivering increasingly complex and cost constrained corporate objectives. The conceptual positioning of collaboration, as an option within a range of partnership working models, to deliver corporate objectives, evolves further when collaborative programmes, that transcend traditional operating boundaries, become formalised within structured frameworks. By engaging with collaborative ventures that transcend organisational boundaries, organisations are exposed to the issues of managing complex multidimensional collaborative partnerships which through their own distinct evolution, exhibit dissimilar cultural characteristics that collectively influence the optimum outcomes and strategic purpose of the collaboration itself.

The socio macroeconomic operating paradigm, born from the requirement to deliver ever increasing efficiencies indicate that in order for the police service to be able to deliver a high quality service and protecting front line policing, whilst facing the challenge of reducing its cost base significantly, require the police service to investigate further and engage in increasingly more complex collaborative and multi-agency working arrangements that transcend both their traditional geographical borders and business areas. Therefore, the drive to convert the emerging benefits of collaborative partnerships into both cashable and non-cashable efficiency savings coupled with the need to demonstrate the continuous improvement in the police service, has meant that a new business operating paradigm for the police service, especially their back office functions emerged.

Organisational, operational and structural systems within the police service are constantly evolving and modernising to meet the changing priorities and service delivery requirements placed upon it by social, political and cultural influences. Arguably, the evolutionary forces that are now being applied from both within and external to the police service are facilitating a programme of longitudinal and sustained change that will require from leaders and managers an innovative business approach to meet the significant challenges ahead.

Many back office functions within the police service support the provision of front line services. The move to standardise and share back office functions within a collaborative frameworks pose a number of organisational behavioural questions. Arguably, one of the most challenging questions to address is the influence of culture or more specifically the requirement to synthesise cultures in order to convert emerging synergies into a new collective synthesis enhancing organisational strategic fit.

Hofstede, et al. (2005, pp.25-26) frames considerations regarding the influences of Transcultural Relativism suggesting that organisations are culture bound and through being culture bound I argue that collaborative ventures, between two or more organisations, develop an organisational transcultural paradigm which influences the overall effectiveness and optimum performance of the

venture. Each culture provides stakeholders with a defined and self-reinforcing cultural lens of viewing the world. This self-reinforcing lens categorises, encodes and otherwise defines the world in which people live, (Spradley, 1979, p.22) being mutually grounded within their operating environment.

Hofstede et al (2005, p.23) illustrate the role of cultures by expressing that organisational culture represents the psychological assets of the organisation that predict its material assets in five years' time. By adopting this assertion, arguably, the combination of strategy, culture, structure and control, identify the central elements to the development of organisational success, and linking these elements together, both overtly and covertly is the concept of cultures.

The concept of Transcultural Relativism, a term derived from anthropology and sociology, (Boas, 1940: Lombard, 1971: pp. 55-65; and Epstein, 2009: pp. 328-355) adds to a body of research from De George (1990, p.30) that states people in different cultures hold divergent moral views on particular issues. Building upon this concept the wider principle emerges that beliefs and activities should be understood in terms of that individuals own culture. Therefore when organisations collaborate, culturally, individual organisations will hold divergent views on particular issues and more importantly how do these differing cultural beliefs and activities influence a collaborative venture and how do organisations achieve a mutual understanding of the context of respective cultures.

I illustrate a contextualised perspective and demonstrate the associated influences of Transcultural Relativism, within an organisational context, and forward the following characteristics of Transcultural Relativism, which are summarised in table 1.

<b>Characteristics of Transcultural Relativism.</b>	<b>Influences of Transcultural Relativism.</b>
Designed based organisationally bound socialisation and perceived norms paradox.	Parallax view of understanding of mutual cultural norms.
Encoded communication paradigm.	Interpretation of transmission and reception of alternate coded semantics.
Contextualised strategic imperative.	Dissimilar goal achievement focus.
Strategic signalling.	Coding for cultural engagement.
Relative organisational positioning.	Comparative discourse issues.
Culture bound value and perceived factual belief systems.	Silo view of reinforced conditioned belief overt and covert.
Evolution of self-identity.	Paradigms of history.
Individual cultural frames of reference.	Association within specific groups.
Underlying assumptions.	Echoed through self-reinforcement.
Competitive paradigm.	Game theory, governing dynamics.
Trust mechanisms.	Power base and strategic alliance development.
Divergent tribalism.	Intrinsic cultural fit.
Hegemony and governance.	Perception of victor or vanquished equilibrium of perceived power distribution.
Emotional endowment.	Pace of organisational cultural change and willingness to release previous cultural norms.

Table 1: Characteristics of Transcultural Relativism, adapted from De George (1990).

De George (1990, p.30) suggests that self-reinforcing evolved cultures and their continued existence within their identified value systems are challenged by the influence of other cultures which have evolved within their own value and beliefs systems. Challenge manifests itself when organisations collaborate and a new organisational culture is developed and accelerated through and enforced evolutionary process. Levi-Straus (2008, p.56) illustrates conceptually the paradigm further suggesting that: cultural relativism affirms that one culture has no absolute criteria for judging the activities of another culture as low or noble.

If a culture has no absolute criteria for judging the activities of another culture as low or noble how does the relative cultures view each other and how does this translate itself when cultures are in essence required to develop a new culture based upon preconceived ideas that have been reinforced through conditioning within their own organisational cultural belief systems, within a transcultural paradigm?

This study focused a research lens upon the organisational requirement to undertake collaborative ventures to deliver the greater organisational objective, set against the backdrop of a complex and dynamic macro environment, and therefore, I examined the associated cultural and transcultural positioning of the actors (Bacon, 2000, pp.41-49) to address the related research questions.

### **1.13 Culture as a Driver of Change.**

This section will summarise the academic, theoretical and the praxis paradigm of enquiry and will be fully discussed further in chapter 3. Developing logically and sequentially, this section will afford an opportunity to justify and explore the key research concepts and will contextualise these against the backdrop of an existing business related strategic issue.

The concept of culture with its associated discourse and narrative enquiries, coupled with the related anthropological (Argyris, 1990, p.14) social (Hofstede et al, 2005, pp.4-7) and philosophical, (Bacon, 2000, pp. 41-49) paradigms is often regarded as a soft element within the discipline of business and management. Esteemed researchers have long argued, (De George, 1990, p.30: Deal and Kennedy, 2000, pp.194-197: Connolly, 2008), often from counterpoised theoretical position (Fitzgerald, 1988: pp. 5-15: Thornbury, 1999: pp.1-15) their differing parallax views regarding the contribution, importance and influence of culture towards achieving business success (Liedtka, 2009, pp. 20-35).

Handy (1999, pp.148) suggests that in essence organisations are in fact complex and multidimensional micro societies, reliant upon social structures for developing order. I will argue that within collaborative ventures that these complex organisational micro societies with their supportive nomothetic structures, systems, policies and procedures generate both observable empirical evidence of culture and unobserved cultural traits (Bryman, 1989, pp.35-38: Hall, 1989, p.45). Hofstede, et al. (2005, p.6) extends this view conceptually by stating that culture can be defined as: "The collective programming of the mind that distinguishes the members of an organisation from another"

For the purposes of this study I agreed with this concept and will argue further that the influences of collective programming provides positive attributes within both a corporate and organisational context. However, excessive cohesive cultures are detrimental to the development of transcultural performance. I will additionally argue that culture pervades an organisation across many dimensions and is not bounded by one dimensional paradigm. If excessively cohesive cultures are detrimental to the development of collective collaborative cultures and therefore influence the overall effectiveness of the collaboration, there is further conjecture to either collaborate only where there is cultural fit or engage organisationally with a process of developing cultural fit through management designed process.

Fitzgerald (1988, pp.5-15) suggests that culture or the process of synthesising cultures start with senior managers. This view concurs with that of Linstead and Grafton-Small (1992, pp.331-355) that corporate and workplace / organisational cultures should be considered to be two entities. Contextualising this concept into the business environment, I suggest that cultural Deoxyribonucleic Acid, from this point forward DNA, is a dyad of representation and behaviour (De Certeau, 1984, pp.6-15) which pervades an organisation and is in essence a production of the consumer which in turn is observable and influences, transmits and infects through either management defined or user self-selected processes. I propose that culture is transmitted by group action (Triandis. et al., 2002, pp.204-21) and that individuals are “infected” (Deal and Kennedy, 2000, pp.194-197) through a social set of instructions tacit or implied, self-selected or design managed and at the covert and overt levels of the organisation.

Developing sustainable competitive advantage or comparable advantage, as Porter (2003, p.18) comments is in essence the *raison d'être* for all organisations whether in the private, public or non for profit sector. Increasingly, as strategic drift occurs organisations are required to develop strategies which provide opportunities for exploiting a unique position (Grant, 2013, p. 97) which deliver through either an improved value proposition for the consumer (Palmatier, 2007, pp.172-194) by either cost incentives or offering differentiation (Atkinson, 2004, pp.8-14) in some form. I employ this premise to argue that the public sector, focusing on police back office functions, due to the macro drivers is intrinsically different to the private sector and that the introduction and continued development of New Public Management, whilst espouses comparable requirements, is fundamentally different due to the public service culture. In this environment Galagan (2009, pp. 55-59) argues that the in order to overcome the inertia within Government, culture, albeit either at the corporate or organisational level is the single most difficult thing to change.

In order to evaluate strategic fit (Porter, 2003, pp.66-67) within the wider industry and sector (Stacey, 2011, p.263) consideration must be given to the influence of cultures, (Welch, 2005, p.220) especially where organisational strategy is based upon gaining competitive / comparative advanced through partner working (Greiner, 1998, pp.55-68).

Partnership working (Bleeke, 1993, pp.102-103) which I will argue is inherently different to mergers and acquisitions (Stacey, 2011, p.182) manifests itself to meet the needs of achieving aims against strategic drift and issues derived from the macro and micro environment and the strategic capabilities of organisations (Gorman, 2004, pp.14-17). Alliance management is facing a crisis, Hughes and Weiss (2007, pp.122-131) who argue that the future will belong to those organisations that embed alliance management capabilities into the fabric of their culture, their emergent DNA. Arguably, partnership working requires contextualisation within the chosen operating paradigm and set against the backdrop of the selection of the appropriate partnership mechanism.



Connelly (2008, pp.1231-1236) suggests that combinations and suggested structures for partnership working within the public sector are numerous. O'Conner (2005) suggests strategic alliances, Stacey (2011, p.182) joint venture vehicles and O'Conner (2005) Section twenty three agreements and these derivatives are now prevalent within the public and non for profit sectors. For the purposes of this study I have focused upon the organisational transcultural differences within section twenty three agreements, collaborative partnership arrangements. Hughes and Weiss (2007, pp.122-131) argue that alliances succumb to failure at the rate of 60-70 percent. Their advice suggested that the formation of a credible business plan coupled with a detailed contract with metrics for defining the value added whilst sharing common ground with partners and the management of this interface through formalised systems is a recipe for success.

If cultures are individual to each organisation, as previously discussed and that culture forms part of the organisational DNA and is strategically important in developing sustainable competitive advantage /comparable advantage, tensions will appear with regards to realising operational optimum performance, due to the cultural differences, (De Certeau, 1984, pp. 6-12) when two or more organisations collaborate and their cultures converge.

Considering an aspect of the Hughes and Weiss (2007, pp.122-131) and their alliance building research, namely enabling collaborative behaviour, the need to cultivate collaborative behaviour between partners may seem obvious but it is often not met. In their study only 10% of organisations develop initiatives to promote the type of collaborative behaviour required to be successful and at the centre of this concept is the requirement for a sense of shared identity or belonging. This indicator firmly has its foundations within culture (Schein, 2010, p.15) and especially the development of a new organisational DNA through the recognition of Transcultural Relativism as a starting point for engagement.

From a micro perspective, Freire (1993, p.47) commented that the culture of silence in organisations, driven by the lack of human critical understanding, cultivated resistance to cultural change. He argued that stakeholders should not be receptors within which authoritative figures deposited learning and information.

I will suggest that a main element of ameliorating the transcultural issue and therefore influencing the development of new culture as Triandis, et al. (2002, pp.204-21) suggests is that culture is transmitted and infection by group activities and I espouse that within section twenty three collaborative partnerships that this is the case, however, due to individually strong cultural identities optimum effectiveness is compromised and that synergies and synthesis is sub optimal.

If, as is suggested by Triandis, et al. (2002, pp.204-21), culture is transmitted by groups, Ridley (1997, pp.51-58.) further explains that if people conform to the traditions of their native groups, then there will be an automatic tendency for each group of people to be culturally different. Ridley raises



an interesting point in so much he recognises that “infection” of individuals can occur; further prompting a question which suggests that if a structured mechanism can be applied, across a collaborative arrangement, would management would be able to influence the infection process in a multidimensional format. The argument and debate that now exists is how best to or what method can be applied from a business perspective, that can link this process to the multidimensional multi-level characteristics of complex organisations.

Cultural relativism as per Hofstede, et al. (2005, pp.25-26) argues that cultures are often pictured in moral terms, as better or worse. However, there are no scientific standards for considering the ways of thinking, feeling and acting of one group as intrinsically superior or inferior to those of another. Hofstede, et al. (2005, pp.19-22) further argues that in order to be able to study differences in cultures or groups, within my context cultures, a position of cultural relativism need to be achieved by those who wish to observe the mutual differences. Thus allowing for the interaction of social actors.

I have contextualised this theoretical position further and applying and developing the theory with the field of cultures. This phenomena arguably manifests itself when organisations, through the emergence of key drivers for change (Low and Chapman, 2003, pp.55-71) usually from macroeconomic factors (Stacey, 2011, p.166) develop working practices together, either in voluntary or non-voluntary arrangements, such as merger, acquisitions, joint ventures or collaborative ventures, in order to gain either competitive advantage or comparable advantage. The perceived views of observable and non-observable cultural differences within the mutual cultures influence and affect the overall success of the collaborative venture.

Therefore, in order to undertake this study, the development of a coherent and plausible paradigm of enquiry was required and is a central aspect of the foundation of any conceptual framework development (Trafford and Lesham, 2008, pp.43-44). I will argue that the Influences of Transcultural Relativism are visible, observable and therefore can be managed in order to create a homogenous yet heterogeneous culture which facilitates early recognition of cultural tensions and will ameliorate the effects of negative cultural relativism whilst identifying and enhancing the positive of mutual cultural influences.

## **Section 2: Relevancy and Justification of the Study to the Business Paradigm.**

### **1.21 Considerations of the Operating Paradigm to the Research.**

The task of policing in England and Wales is described as being complex in the truest sense of the word (O’Conner, 2005). The way in which the police service in England and Wales delivers its wide range of services has a direct correlation with a number of conflicting factors. These include political, legislative, social and financial factors and arguably Flanagan (2007) suggests that the role of policing therefore is intrinsically very complex.

For the purposes of this research, consideration will be given to two key factors that link directly into the research studies stated aim:

- Back office cultures within the police service
- Development of back office cultures in collaborative ventures

These two factors are intrinsically linked and permeate through the organisational DNA, (Schein, 2010, p. 368) of each individual force.

The policing structure in England and Wales comprises of forty three police constabularies (ACPO, 2011) The English and Welsh forces have their own unique structures, governance arrangements and priorities and accountabilities. Historically, many forces have evolved individualistic and self-stylised cultural roots that can be traced through patterns and belief systems where each individual force shares history with its own contributory parts. However, strong cultural links exist from a national and professional perspective which transcends parochial boundaries and from an organisational development perspective, back office functions experience elements of influence from Transcultural Relativism in line with De George (1990, p.3).

Chen (2008, pp.1-6) argues that much of the existing literatures on inter- organisational relations concentrates on three streams:

- Preconditions for collaboration
- Organisational Legitimacy
- Collaborative process and collaborative outcome

This study goes beyond Chen (2008, pp.1-6) and the current existing literature, and will argue that the influences and relationships that cultures form within the scope of Transcultural Relativism, have significant consequences for the success of business strategy and therefore subsequently can be viewed as a strategic issue which is seldom overlooked within business.

The theoretical perspective indicates that cultures are complex, multi-level and multi-layered and usually confined within developing cultural pools. By engaging in multiple collaborations the individual cultural pools, in order to achieve their stated business objectives, would arguably need to be linked, modified and harnessed.

### **1.22 Police Collaboration Context.**

The development of cultures in collaborative ventures can and will be heavily influenced by the economic timing contained with the macroeconomic life cycle (Emery and Trist, 1965, pp. 21-32).

The phrases “peacetime collaboration” and “war time” have been employed by social actors, within this research to characterise a range of strategic and collaborative factors that they are being subject to. However, this terminology can be seen to be evocative and I will substitute this lexicon with Emery and Trist’s (1965, pp.21-32) terminology, to bound the social actors operating environment. Consequently, the strategic imperative of organisations will differ subject to and when considered against macro factors and therefore for the purposes of this thesis it is acknowledged that the study will be contextualised within the paradigm of complex and dynamic factors.

Arguably, given the macro context, Greiner (1998, pp.55-68) supports the view that for some time the public sector has already arrived at the growth through collaboration stage. The sheer growth of collaborative partnerships both within the size of partners and the uptake of programmes is likely to compound the complexity of management and leadership of the collaborative process.

Total Government spending in the United Kingdom public sector for 2011/12 was £683 Billion, UK Public Spending (2011) Appendix 1, of which the police service in England and Wales accounts for 13 Billion or 2 percent of Government spending in the UK, HMIC (2011) see Appendix 2 and is funded through a variety of stakeholder mechanisms, as illustrated. Policing in England and Wales covers a diverse geographical area and employs staff, split between the following two categories, operational (O’Conner, 2005) and back office (Gershon, 2004). The police service is tasked with the protection of 60 million citizens, visitors and guests to the UK with associated interests abroad as and when the need arises.

The current structure of policing in England and Wales, ACPO see Appendix 3, is primarily based around an existing county model delivery system, and designed with each force having some associated responsibilities for national and international initiatives. Traditionally each force in terms of staffing has been split between two very different organisational and cultural paradigms. For the purposes of this study I will consider the following definitions for both the description and demarcation of organisational responsibilities:

In order to provide clarity and contextualise the research environment it is important to provide an early definition as to what Gershon (2004) has described as back office functions. In Gershon’s view, back office functions in the public sector, incorporating the police service, provide essential support to the delivery of frontline services. Back office functions include for example, Finance, Human Resources, Information Technology, Procurement Services, Legal Services, Facilities Management, Travel Services, Marketing and Communications and Transport Systems”. O’Connor (2005) cites the extending of the existing initiatives, and the brigading and use of premises and specialist / technical resources and staff, providing the opportunity for the freeing up of resources to the front line.

Gershon’s (2004) definition of back office functions alludes to the appearance of a single monolithic organisation. These monolithic public sector structures are replicated and due to the previous

business modelling, significant amounts of repetition in function, policy and procedure occurs with the associated exponential costs. Through collaborating and sharing services, exponentially greater economies of scale and operating synergies would occur when integrating similar back office functions across multiple geographically, politically and socially diverse areas (Lowitt, 2013).

Hofstede, et al. (2005, pp.17-18) argues the point that culture at the national and organisational levels should not be confused. He argues that national cultural identity, which he describes as mental software is gained through the first ten years of existence. Post this, as employees, we are subject to cultures which are largely superficial. However, I will argue using Schein (2010, pp.23-25) levels of culture, that in fact the influences of Transcultural Relativism is not superficial and that whilst influences from the macro cultural position are significant in framing our early conditioning, cultural influences also reflect industry or sector characteristics, and coupled with the influences of subcultures and micro cultures, have a greater influence on conditioning within the workplace.

Over the last twenty years the rate of pace of change in the police service, O'Conner (2005) regarding delivering efficiency and utilisation gains, set against a back drop of continuous pressure from both political and social factors, (Lloyd, 2005) has meant that innovative business paradigms have been emerging (Gershon, 2004: O'Conner, 2005: Policing and Crime act, 2009: Comprehensive spending review, 2009).

Traditionally police forces worked almost exclusively for their own communities for which they served whilst providing some elements of resources for national initiatives. However, a significant change has occurred in the paradigm of policing, namely collaboration, specifically the new operating paradigm of section twenty-three agreements between forces at the County level which transcends both natural geographical boundaries along with cutting across existing systems, processes, departments

The Policing and Crime act (2009) came into force in 2010 and brought about a significant change in the way in which the police service was able to conduct business especially around taking advantage of mutual benefits through collaborative working with the realisation of shared services. The act was reviewed in 2010 allowing for an advanced integrated approach especially around the ability for support staff to be managed by staff from another force. Before this the issue of acting under lawful instruction had been confused by contractual arrangements.

The concept of Governance within collaborative partners provides an interesting organisational challenge. As Machiavelli (2003, p.14) suggested six hundred years ago, countries (in this case the analogy to organisations) would have to decide whether it is time to be led by a Prince or by a Republic. Machiavelli further alludes to potential conflict with the administration of culturally opposed organisations through having their perceived local autonomies being replaced with collective values, assumptions and beliefs. The complex and fluid world of relationships, hermeneutics and semantics

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lead into the potential for collaborating partners to engage in game theory such as that which Smith (2005, p.72) describes or an alternative view contained within the Nash equilibrium view of economic cooperation, Nash (1950, pp. 48-49). The collaborating partners would need to consider the potential actions of the adherents of a cultural group. This view is further echoed by Cooper (2004, pp.474-480) who identifies the effects of the overt enemies and false friends.

### **Section 3: Development of the Aim and Associated Research Question.**

#### **1.31 Identification of the Research Aim, Research Question and Supplementary Questions.**

The aim of this research thesis was to undertake an investigation into the prevalence and effects of Transcultural Relativism in police back office collaborative ventures. The chosen paradigm of enquiry with its associated aim and objectives, (Collis and Hussey, 2009, pp. 53-70) provides a framework (Bryman and Bell, 2007, pp. 25-27) for the development and critical investigation of the research environment. Research questions address the issues of the paradigm of enquiry, (Alvesson and Sandberg, 2013, p.3) and provide a method of enquiry which supports the associated primary and secondary research Miles and Huberman (1994, p.5) The conceptual framework (Trafford and Lesham, 2008, pp.43-44) in conjunction with the literature review identified research themes of enquiry (Miles and Huberman, 1994, pp. 131-133) which acted as a golden thread through the research process and link, systematically, to the research questions. Consequently, the following research question have been compiled, Bryman and Bell (2007, pp.257-279) and will now be explored within the context of the research. For the purposes of the research study, I have developed the following overarching research question:

How does Transcultural Relativism influence the development of corporate and organisational culture within collaborative ventures?

In order to be able to fully address the demands of the research question the application of a series of interlinked research areas with the following sub questions address the needs of priori and emergent research themes and are illustrated in table 2.

Sub Question 1:

What consideration is given to the influences of culture as part of the strategic planning process when engaging in collaborative ventures?

Sub Question 2:

From a strategic perspective what cultural characteristics of the participating organisations, have been observed or have been experienced and can categorised as key emergent issues or themes.

Sub Question 3:

How have these identified cultural characteristics, both at the overt and covert levels, influenced the development of the newly emerging collaborative I culture?

Sub Question 4:

From the cultural characteristics manifesting themselves how has the organisation viewed and considered the influences of the Transcultural Relativism factors?

Sub Question 5:

How have the mutual cultures been viewed by practitioners at the meso and micro level, post collaboration?

Sub Question 6:

From both a meso and micro level perspective what is the interpretation and perception of Transcultural Relativism influences within the emerging culture of the collaborative partners?

Sub Question 7:

What has been perceived to be or observed to be positive Transcultural Relativism influences of the newly emerging collaborative culture?

Sub Question 8:

What has been perceived to be or observed to be Transcultural Relativism factors which detract from the developing collaborative culture?

Sub Question 9:

At the meso and micro level what observed or applied interventions have been made to attempt to adapt or modifying Transcultural Relativism factors and unify a culture?

Sub Question 10:

What characteristics or influences within the emerging cultural have assisted in the delivering performance or efficiency improvements?

Table 2: Highlighting the Research Sub Questions.

Miles and Huberman (1994, pp.44-46) suggest that a rigorous process of research question development is required in order to frame the primary research. Cultures (Schein, 2010, pp.2-5) enjoy a wide and diverse array of existing academic literature. Literature regarding Transcultural Relativism

(De George, 1990, p.30) in the context of organisational collaborations, (Low and Chapman, 2003, pp. 55-71) is very limited and as such in order to explore the discipline through primary research I will argue that further research questions may emerge (Bryman and Bell, 2007, pp. 257-279).

Bryman and Bell (2007, p. 56) suggests that to effectively address issues of intellectual and academic rigour the academic research must satisfy that it has addressed the paradigm research issues through the development of the intended objectives of the research which has, through conceptualisation, will deliver new knowledge to the existing pool of informed academic literature. The next section will demonstrate the development of the research objectives in order to provide a logical and incremental approach in supporting the research questions.

### **1.32 Developing Relevant Research Objectives.**

Miles and Huberman (1994, p. 278) state that in order to facilitate an understanding of the research paradigm and therefore develop an insight (Collis and Hussey, 2009, pp.53-70) and facilitate the development of academic and intellectual debate objectives are critical within the research framework. Consequently, in accordance with Bryman and Bell (2007, p.40) a range of interlocking objectives, table 3, have been developed in order to meet the stated aim of the research thesis.

#### **Research Objective 1:**

Undertake a detailed systematic review of influential and relevant theoretical literature in order to gain an understanding of theoretical, conceptual and underpinning factors regarding culture and Transcultural Relativism. Identify the key factors which enable the facilitation of developing cultures, Identify factors which ameliorate the influences of Transcultural Relativism.

#### **Research Objective 2:**

Derived from the search of the theoretical underpinnings, omissions in knowledge in the subject area will be identified and subsequently inform the research design. A conceptual framework will be developed in order to provide structure and academic rigour ensuring

#### **Research Objective 3:**

By undertaking an ethnographic study, interpretation upon how social actors interpret the social world for themselves will be conducted and subsequently determine how their constructs influence the development of culture, especially Transcultural Relativism in collaborative ventures.

#### **Research Objective 4:**

An evaluation and identification of the key strategic drivers for collaborative working will be undertaken through interviews with key stakeholders. Interpretation and hermeneutic application

will establish how these factors influence Transcultural Relativism viewed from an epistemological lens.

Research Objective 5:

By undertaking a survey with staff directly involved with collaborative working, identify and critically assess factors which influence the development of collaborative cultures both from an enhancing and detracting perspective

Research Objective 6:

To determine a framework for suggesting how collaborating organisations can manage the influences of Transcultural Relativism.

Research Objective 7:

Analyse and assess the qualitative data obtained from the three studies undertaken through narrative, priori and emerging thematic analysis. Logic supported coding will be employed and the results will be collated and verified initially by user defined techniques and subsequently the use of appropriate proprietary computer based software respectively in order to develop robust and unbiased conclusions and recommendations.

Research Objective 8:

Reconceptualise findings from the research and identify the new knowledge, its transferability into the theoretical and praxis environments.

Table 3: Research Objectives.

The above identified objectives, within the context of the research study, demonstrates a methodical and logical approach in examining the research paradigm and as such allowed for a systematic examination of the key issues that link back through and into the research questions, thereby effectively providing a credible and reliable platform to complete the research accordingly.

Within the development of this thesis it is appropriate, as part of the construction of the research question and objectives, and the wider research paradigm, to introduce the concept of reflection and reflexivity within the context of the research study. A wider discussion focusing upon the academic, theoretic and practical issues concerning my ethnographic role as a researcher, my role at the time as a Senior Manager within the police service and my homogenous role as a social actor will be explored and critiqued in detail within the chapter three, the research methodology chapter. However, an introductory commentary of reflexivity is now made, which will act as a thread of comprehension, throughout the thesis more generally.



Davies (2008, pp.56-68) argues that by undertaking research, there is an implicit assumption that we are investigating something outside ourselves, that the knowledge we seek cannot be gained solely or simply through introspection. However, we cannot research something with which we have no contact, from which we are isolated, questions arise as to whether the results are the artefacts of the researcher's presence and inevitably influence on the research process, discarding assumptions.

As Davies (2008, pp.56-68) argues, in order to understand the inferences that the researcher will be making and the role that their social and professional frame of reference have upon these inferences the researcher must explore themselves, their role and the subjectivity they bring within the wider research process. At this point I offer a view that through considering and applying reflection and reflexivity (Bolton, 2014 pp.22-40) within the research process, I have ameliorated my own bias within the research process. However, I also acknowledge that I cannot remove all my subjectivity completely. For the purposes of this research thesis I considered the following two statements to be guiding definitions as to the subtle differences between reflection and reflexivity, and my application of both as a researcher:

Bolton (2014, pp.22-40) offers the view that reflection is learning and developing through examining what we think has happened on any occasion, and how we think others perceived the event and us, opening our practice to scrutiny by others and studying data and texts from the wider sphere. Bolton (2014) further argues that reflection involves reliving and rendering: who said what, how, when, where and why. Reflection might lead into insight about something not noticed in time, pinpointing perhaps when the details were missed.

However, Fook (2002) extends the reflection debate further by providing an extensive definition of reflexivity which states that: Reflexivity is a stance of being able to locate oneself in the picture, to appreciate how one's own self influences (Cunliffe, 2009): Reflexivity is potentially more complex than being reflective, in that the potential for understanding the myriad ways in which one's own presence and perspective influence the knowledge and actions which are created is potentially more problematic than the simple searching for implicit theory. Again, extending the argument Bolton (2014, pp.22-40) states that reflexivity is finding strategies to question our own attitudes, thought processes, values assumption, prejudices and habitual actions to strive to understand our complex roles in relation to others, arguably turned or reflected back upon the mind itself.

Therefore, in order to critically examine my role as a professional researcher within this research study, I employed both reflection and reflexivity in order to elevate the levels of objectivity. However due to the research methodology employed, I acknowledge elements of subjectivity will remain. However I will offer a preliminary commentary regarding the differences of reflection and reflexivity and their application and will be discussed as a theme throughout this thesis.

## **Section 4: Early Discussion on the Conceptual Framework.**

### **1.41 Key Theoretical Concepts.**

A discussion regarding the exploration of the underpinning theory and full conceptual framework development will take place in chapter two, but I will offer some early considerations. In order to provide a structured paradigm of enquiry, (Miles and Huberman, 1994, p. 91) for the examination of the theoretical and conceptual elements for this research thesis (Bryman and Bell, 2007, p.25) I developed a supportive conceptual framework (Trafford and Lesham, 2008, pp. 43-44) which has been initially constructed from established theory.

The application of a conceptual framework within this research, has been influenced by academic theory derived from historical, seminal and contemporary insights and will establish a clear lens within which the research will be undertaken. The following commentary will be contributing towards the development of the conceptual framework, the paradigm of enquiry and the theoretical lens. Early consideration from the initial research have afforded an opportunity to construct an overarching conceptual framework within which the praxis research is being undertaken (Trafford and Lesham, 2008, pp. 43.44).

For the purposes of this research study and as suggested by Dunleavy (2003, pp.28-30) and Trafford and Lesham (2008, pp.72-75) a review of a wide range of underpinning literature, further supported by early ethnographical (Bryman and Bell, 2007, p.84) primary research by means of participant based observation (Jorgensen, 1989, pp.8-25) has been undertaken. Through this review, it became evident for a need to develop hybrid model as no existing models exist for the exploration of Transcultural Relativism and as such a combination of theoretical lens were employed. Appendix 4 highlights the key conceptual elements, from the conceptual framework which support the development of the main focus of the research.

(Schein, 2010, pp.24-25) and (Hofstede et al, 2005, pp.17-18) will be combined to develop a new model which links into an element of the conceptual framework to examine the wider context of organisational culture within the national and organisational sphere. Developing the concept of cultural change, the work of Lewin (1947, pp. 2-12) will be employed. Appendix 4 highlights the formalisation of the frames or lenses of theory that have been applied in order to address the research questions for the purpose of this research study and therefore is described as the conceptual framework.

This research thesis provides a view that culture, specifically Transcultural Relativism exists and from a management perspective the characteristics of Transcultural Relativism require considered comprehension of its influences, reconfiguration, transmission and dynamic within collaborative ventures.

In order to provide the praxis research with an element of boundary control, I applied a framework Richbell (1979, pp.40-50) and Hofstede et al. (2005, pp.17-18) and segmented the corporate and organisational cultural context and will characterise the meso and micro system as being divided into four main management and administrative functional layers, these being:

- Executive
- Senior Manager
- Manager
- Staff

I will however provide further supportive commentary, based within the theoretical underpinning section, which allows for the exploration and discussion of the concepts that differentiate corporate culture and workplace / organisational culture (Linsted and Grafton – Small, 1992), and explore their associated dynamics.

Hall (1989, p.45) provides a theoretical position concerning the observable and unobservable elements of organisational culture, each layer contained within the organisation structure mapping will have both an overt and covert reciprocal relationship with each separate layer which is singularly contained within the monolithic organisation. It is important to note the research will examine the observable overt and covert organisational cultures.

Appendix 5 presents a schematic model illustrating the elementary cultural links that from an overt and covert perspective arguably exist between two collaborating partners. These links are best described as theoretical and do not take into consideration wider relationship issues. However, Appendix 5 demonstrates the complexity and therefore the confusing paradigm that has emerged regarding the multi-dimensional multi-layered dynamic relationships based upon the four levels of an organisations, linking not only the internal cultural actors within organisations but includes the added dynamic of a second organisation where exponentially links pervade.

## **Section 5: Realisation of the Gap in the Research.**

### **1.51 The Knowledge Gap.**

The literature that has been written to date, arguably, has been very two dimensional within its concepts, (Lewin, 1947, pp.2-12, Handy, 1999: p.145, Deal and Kennedy, 2000, pp.29-32, Hofstede et al, 2005: p.456, Schein, 2010: pp.146-149). Their work, arguably, is concerned with understanding organisational cultures from within a research lens that focuses upon individual organisational context and arguably be perceived to be very linear and arguably two dimensional. A body of academic research has been undertaken which articulates the influences of organisational culture and how organisation cultures, whether derived from International, National, Professional or

Functional and Department levels. Schein (2010, p.28) develop frames of reference which are formed and inherently manifest themselves. These studies have arguable been based upon paradigms of enquiries which are limited within their conceptual understanding and provide a limited review of organisational cultures that pervade individual organisations, not transculturally.

By undertaking a literature review, the research has identified that a gap in the existing literature and knowledge is evident. The gap in the knowledge that is emerging is how back office functions within police organisations react to the characteristics of Transcultural Relativism, within the operational boundaries of section twenty-three collaborative ventures. More specifically within the context of academic theory how the characteristics of Transcultural Relativism manifest themselves within the organisational and corporate context. De George (1990, p.30) explores Transcultural Relativism between organisations but does not develop the view further on how to transcend the phenomena, between multiple organisations. The research provided insights to close the gap in the literature where the understanding of the concept of Transcultural Relativism within a wide context, focusing upon influences and characteristics of Transcultural Relativism within section twenty-three police collaborations. (The definition I will use for the purpose of the research for a multiple arrangement is two similar back office operational organisations within the police service) Understanding the influences and characteristics of Transcultural Relativism and ergo developing and synthesising organisational cultures would arguably bring about increased working synergies and therefore improving operational efficiencies. There is no direct literature or research currently within this sector, (Low and Chapman, 2003, pp. 55-71: Gorman, 2004; pp. 14-17: Nazir and Lone 2008: pp. 50-56: Foley and Hang-Yue, 2006: pp. 38-57: Khatri, 2009: pp. 2-8) being undertaken in police back office collaborations. Therefore, I have identified that a gap in the knowledge within this area exists and is worthy of the research that has been undertaken upon the subject.

### **1.52 Contribution of the Research.**

I consider that this research study to be an important foundation piece within this subject area and the research will contribute from a modest perspective, both from an intellectual and conceptual perspective new knowledge into this business discipline and extend the existing knowledge and understanding in the field of Transcultural Relativism within collaborative ventures in the police service. The research design and the subsequent paradigm of enquiry have contributed new primary knowledge across all three applied studies, widening the theoretical and intellectual debate within the subject discipline. I will argue that my research will influence organisations across a spectrum of practical and theoretical dimensions which are listed below.

Firstly, Theoretical Level:

I will argue that I have been able to add to a significant body of existing theoretical knowledge and understanding within the field of organisational cultures. Through the development of new conceptual and innovative models existing boundaries of academic thinking have been challenged, reconstructed and reconceptualised.

Secondly, Policy and Professional Level:

I will argue that the research that has been undertaken and the subsequent findings from the research will help form and shape policy review and professional understanding from a praxis perspective how in essence to deliver effective and efficient programmes with a greater understanding of the influences of Transcultural Relativism. The research I will argue will provide professional guidance across the private, public and not for profit sectors.

Lastly Practice level:

At the practice level this study has been able to provide from both a theoretical, conceptual and praxis perspective innovative and conceptual paradigms that can effectively inform policy makers and professional practitioners.

These three observable levels will help inform organisations, both in the public and private sectors, and will develop and forward critical review and application of organisational cultural understanding, developing greater levels of business success.

Changes in both the macro and micro economic environments, with influences from key drivers for public sector reform, have arguably contributed significantly towards a paradigm shift regarding the development of innovative and challenging business solutions within this sector. The police service in England and Wales are not immune to environmental changes and have been subject to scrutiny and increasing pressure to develop their own innovative and effective. The primary aim of this study was to address the existing gap in knowledge and explore how Transcultural Relativism within section twenty-three agreements is influencing development of efficient and effective shared working practices in order to contribute to the organisations response to environmental challenges.

## **Section 6: Conclusions of Chapter 1.**

### **1.61 Validation of the Research Study.**

This study undertook an enquiry into the influences of Transcultural Relativism within back office functions within the police services. Research into the effects of Transcultural Relativism within police back office collaborative ventures has, as to date, not taken place and I will argue that the research and its associated findings are new, innovative and will add new knowledge and contribute towards the intellectual and practical debate around this subject area.

The study will argue that the concept of Transcultural Relativism (De George, 1990, p.30) is largely omitted as a considered key strategic issue when engaging in section twenty-three agreements. Consideration to its influences and effects, whilst generally dependent upon macro environmental drivers and is contextualised against currently a dynamic and complex strategic planning process, is arguably very limited, as the greater corporate imperative drives the strategic intent.

Individual organisational cultures are micro societies, complex in structure, bi – level, multi-layered and constantly evolving. However, through their organic and managed evolution organisational cultures are also capable of being modified by connecting and adapting the individual cultural pools. Through obtaining a higher understanding of human and organisational consciousness and the varying levels of existence and reality that reside within the individual cultural pools adaptive and programmed changes can selectively and deliberately be applied. I will argue that by conducting an in-depth and critical review of the theoretical and conceptual underpinning knowledge in this area, there is an emerging gap in the literature which appears to be broadening.

From praxis perspective, in terms of public sector management, there is a clear gap in knowledge on the influences of Transcultural Relativism and how to effectively manage. In turn the research will lead to new knowledge which whilst cannot be generalised can be transferred with adaptation within other public sector organisations along with private and non for profit organisations. I am able to fully justify from both an academic, theoretical and practical perspective the benefits that the research will bring and the future perceived research. The ability for organisations to achieve their stated corporate objectives whilst maintaining both comparative and competitive advantage, is heavily influenced through the correlation between organisational cultural factors and reaching corporate objectives.

The research thesis benefits from a coherent paradigm of enquiry, which has been outlined, presented and justified in this section. I have been able to develop a range of research objectives which fully support the aim of the thesis and links into the research objectives on a number of cross referenced levels. These are in turn answered by relevant and constructed research questions which lead from the development of the conceptual framework. The paradigm of enquiry delivers a complete and effective research thesis.

### **1.62 Chapter Summary.**

Chapter one has afforded an opportunity to develop an effective, structured, coherent and above all an academically rigorous platform from which to develop the research thesis further, answering and systematically addressing the research questions as detailed.

I have justified the importance of exploring the research subject, what my interests in the subject area is and identified where new knowledge in this subject area will be developed. Furthermore, the research study has identified further progressive opportunities for the development of future research within this discipline. The construction of this chapter provided an opportunity to present synopsis of the thesis itself chapter two will provide an opportunity to develop the research thesis from a conceptual perspective whilst critically reviewing a wide range of theoretical and academic discourse both supporting and challenging academic themes whilst exploring and engaging further with the research issues (Trafford and Lesham, 2008, pp.68-72).

## **Chapter 2: Macro, Meso and Micro Considerations, Culture and Transcultural Relativism Drivers in Context, Appraisal and Discussion of Supportive Underpinning Theories.**

### **Section 1: Overview of Chapter Two.**

#### **2.11 The Wider Context of the Literature.**

Chapter one illustrates the context and rationale of the research and proposes a clearly defined paradigm of academic enquiry which supports the construction of the research question which in turn prompted the wider exploration of relevant academic theory. I present within chapter two the relevant supporting theoretical and conceptual propositions that were identified, justified and critically examined in order to construct a conceptual framework for the research study.

Dunleavy (2003, pp.29-30) provides a supportive treatise towards the process of undertaking a review of the academic theory in large scale research. However, he also offers two caveats which suggest caution should be exercised when undertaking such reviews: Firstly, the researcher should not rely upon deriving their arguments from other researcher's work. In reality, the researcher must think and interpret the situation and environment for themselves, supported by the literature not necessarily lead by literature. Surveying previously produced literature may typically yield only superficial coverage or criticisms of the earlier studies. Secondly, the researcher must not overly rely on over claiming the value of the contribution of their work in comparison to the available literature.

Trafford and Lesham (2008, pp. 68-72) state that when engaging with the literature identification and review process the researcher must demonstrate that they can defend and justify what they were searching for and what exactly the search found. It is imperative that the researcher must demonstrate through the literature search, that they have been engaged with and are conversant with theories and knowledge related to the subject matter and additionally, how as a researcher, those theories can be used in justification for the research. If this research dynamic has not been achieved, then the research process will arguably not be credible, reliable or valid.

In order for a researcher to be able to undertake significant research (Schmidt, 2006, p.19) they must attain an understanding of the respective ontological and epistemological positions. He further argues that in order for the researcher to be able achieve an understanding of the environment, the researcher must enter the hermeneutic circle (Gadamer, 2008, pp.114-118). The dilemma that the professional researcher has is interpreting the whole of the research environment through examining a part element of that environment, whilst not understanding the contextual importance of that part element within the whole of the environment. However, Schmidt (2006, p.20) provides the researcher



with a pragmatic solution to the dilemma created by the hermeneutic circle, suggesting that the hermeneutic circle can be entered by undertaking a review of theoretical underpinning literature.

Dunleavy (2003, pp.28-30) further supports the value of undertaking a systematic literature review, suggesting that it is a requirement to be able to provide academic rigour whilst still grounding the research in an established tradition whilst understanding the contemporary discourse. Hartley (2008, p. 88) also agrees with the views of Dunleavy, suggesting that whether writing a research paper or a thesis, it is normal to commence the process with a review of the theoretical and conceptual supporting academic theory. Trafford and Lesham (2008, pp. 68-72) provides further academic perspective to the philosophical argument, stating that undertaking a literature search is an integral part of any serious research process.

The purpose of this chapter was to review relevant literature pertaining to the ideological relationship between the state and the public sector, the public sector management response to macro ideological influences and the determinants and manifestations of corporate and organisational cultures and the associated characteristics and responses of social actors. Subsequently, the conceptual framework that was developed through the review of the literature was employed within the analysis of the study. In order to facilitate the analysis, the conceptual framework enabled an understanding of the way in which organisational cultures are produced, transmitted and assimilated by social actors and how these cultures relate to Transcultural Relativism within a framework of public sector management.

Construction of the conceptual framework presented a challenge. Whilst much academic theory has been written regarding culture, (Hofstede et al, 2005: pp.17-18 and Schein, 2010: p.23) its influences and pervasive linkages across the macro, meso and micro determinants, Dopfer, Foster and Potts (2004, p.2) and characterised where micro refers to the individual carriers of rules and the systems they organize, and macro consists of the population structure of systems of the meso environment, have suffered from very limited research.

The task of reviewing the literature has been addressed by organising the chapter into four parts. The first part illustrates the justification, rationale and mechanism for the identification and management of key literature. The second part deals with relevant concepts and studies concerning the wider macro ideology that has shaped public sector design, coupled with the management and structural response to the macro drivers, at the meso levels. The third part covers literature relating to the influences and effects of culture and its production and consumption by social actors. Each of these sections begins by setting out basic assumptions that will be used before explaining useful concepts and reviewing theoretical assumptions. In the final part of the chapter, I coalesce concepts from both of these streams of literature for use in the analysis. In the conceptual framework, the cultural paradigm and its associated influences upon the social actors is represented as a part of a wider context where the relationship and role of the public sector is characterised through a Neo-



liberal ideology lens. I shall now turn to the literature, beginning with some basic assumptions that will inform the research thesis.

## **Section 2: Selection, Justification and Management Process of Key Literature.**

### **2.21 Selection and Justification of Key Literature.**

Schmidt (2006, p.20) suggests that in order to gain insight and understanding into any research environment, the hermeneutic circle must be entered into by undertaking a structured and disciplined review of the relevant literature. Section two will communicate the process and rationale for the selection of the required underpinning literature. Appendix 6 demonstrates the contextual positioning of the research environment. This flexible model allowed for the inclusion or adaptation of other key emerging elements, such as the Police and Crime Act (2009) and the Comprehensive Spending Review (2010) where their influence can, if ignored, distort the overall research findings and their subsequent conclusions. By applying this principle, I examined the literature from its concept to its essence of reality. Appendix 7 demonstrates the initial thought process, or the first layer of suggested areas of literature examination, setting the research context that the researcher has with regards to framing the research that is to be undertaken, within the emerging research environment.

At this point, the research environment moves from being a two dimensional insular enquiry to a three dimensional multi-layered paradigm, where the conflicting business, social, political and philosophical environments must be viewed from a pluralistic physical and meta physical perspective.

### **2.22 Selecting the Relevant Theoretical Underpinning Material.**

Research material was generally available in a myriad of formats and sources and for the purposes of this research study will be selected from the following mediums:

- Books
- Journals
- Corporate Papers
- Library Sources
- Research Papers
- On line
- General Papers
- Seminars
- Conferences
- Peer Groups

In order to determine an outline requirement for the literature search and its derived material, I undertook an initial structured literature review. (Rhodes, 2011, pp.353-368). The initial structured

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literature review is intended to provide the research with an early framework of conceptual ideas for literature and the search for that literature, contained within the boundary of the research environment. Cresswell and Plano Clark (2007, pp. 23-25) suggest that in order for any researcher to undertake significant research, within any subject area, they must attain an understanding of the pervading reality and knowledge, the ontological and the epistemological position. Therefore, given the views of Cresswell and Plano Clark (2007, p23), I employed this philosophical perspective and this opinion underpinned the literature search, where the overarching goal should be the requirement to seek value in both the ontological and epistemological position.

However, I forward the view that the hermeneutic circle as Schmidt (2006, p.21) describes is in essence not a circle, but in the concept of research, it is a three dimensional sphere that has distinct consecutive layers of knowledge that are interconnected and only when an examination of each layer from a research perspective is undertaken then at that point is able to move further forward into the heart of the research paradigm. As per Miles and Huberman (1994) I observed the research environment through the application of three philosophical lenses that are able to be applied within the business environment. These three lens applications were:

- The physical environment
- The meta-physical environment
- The inclusive self-environment

For the purposes of the research, the physical environment included market and emerging environment forces, organisational behaviour and strategy, people and processes, existing organisational cultural communities and real time method of organisational management. Within the physical environment, I sourced material from both within a broad parameter enquiry, that is to say information that is available from a sense of relevancy from the margins of the research area, coupled with an investigation into literature with a direct and influencing paradigm from a very narrow band of enquiry.

The meta-physical environment was examined from a conceptual basis, transcending literature from an historical, seminal and contemporary positioning where extrapolation of philosophical and academic theory would be fused in order to examine the conceptual nature of organisational culture, within the confines of the research question, and the defined business environment its influences and its nuances.

The inclusive self-environment was examined from within a reflective and reflexive paradigm of enquiry (Davis, 2008, pp.6-22) examining my own role within the research process, how my interaction with the research subjects would be influenced through my own personal bias and prejudices and what if any adjustments had to be catered for as the research conclusions were presented.

By applying categories to the initial conceptual literature review, I was able to subgroup existing and emerging themes into areas of possible research using the following coding system:

- Literature portal, further examination of literature required
- Literature portal where new knowledge to the research will be forthcoming
- Element contained within literature with unrealised new knowledge
- Monitoring element

Hartley (2008, pp. 87-90) states that typically researchers commence the literature review by following up the references provided in several key papers and then proceed to the internet. Hartley further suggests a number of ways that a researcher can present the literature review itself which include:

- A narrative review, the researcher researches a given area and then writes about it in their own interpretation
- A narrative review, with a summary scoreboard grading the literature
- Scoreboard + data, where information surrounding the data is presented
- Scoreboard showing critical features, complex but powerful way to present complex data
- Meta analytical scoreboards, presented through the collective analysis of other studies

For the purposed of the literature review I employed a narrative review supported by detailed scoreboard grading system, Appendix 8.

As Hartley (2008, pp, 87-90) further suggests these early sources of information, with their associated references, guided the research with initial reference points which grew exponential as each reference was explored in turn. The literature search was not just confined to academic papers but broadened to include information sources from the following resources:

- Primary literature, including research papers, abstracts, government papers,
- Secondary sources, historic, seminal and contemporary sources, journals and associated business papers
- Tertiary sources, organisational specific information, emails, memos

Section 2.23 will examine the methods used to catalogue, version control and quality control the information obtained.

### **2.23 Catalogue and Version Control of the Literature.**

Cresswell and Plano Clark (2007, pp. 23-25) argue that when assessing and evaluating a complex environment, where data, information and evidence is being collected through a number of medium

sources, in order to support the overarching theoretical underpinning of the research thesis, a methodology must be employed regarding the management of the information.

Arguably, my primary objectives in devising and undertaking a formalised and structured data collection and storage process, for the purposes of this research thesis, were:

1. To provide the research process with a consistent approach to the management of the data and its associated information acquisition, the relevancy of the information of the subject matter, and the appropriate storage and control of both the source data and its derived information.
2. To provide the research process an IT enabled solution allowing ease of access to the wide range of personalised archived material and information from a centralised and managed source.
3. By applying an IT enabled solution the research information is able to be easily indexed and categorised. This allows for cross categorisation and the commencement of the triangulation process where required.
4. The system is devised to provide the researcher with a method of quality assurance, in so much that a single literature list, (avoiding duplication of material), is produced with ensuring that the correct and consistent version, dates, the relevancy to the research itself and academic referencing protocols are maintained.
5. The system will demonstrate that a transparent and robust methodology was employed with regards to the acquisition, relevancy and storage of data and information that will stand up to the rigours of both academic challenge and the demands of the business environment.

In order to achieve the five objectives identified, a bespoke method for the cataloguing and providing version control for the material was devised. Once the information source had been identified and deemed appropriate for inclusion within the research thesis, by the method as described above, a computer file directory, Appendix 9 is created and a number of allocated files, see Appendix 10, into which an researcher designed word template is embedded for each information source and categorised and identified by how that information was sourced.

By compiling the information in a structured, coherent and disciplined format and through employing various filters to gain instant access to data either by researcher, category and relevance to the research process, the system provided the ability to cross reference material across genres and other categories which assists with the triangulation process, providing a wide and diverse mix of subject matter, that is easily accessible once categorised. Each data entry on the spread sheet is hyperlinked back to its original template entry in the appropriate file. This facility allows to book mark and search for key words or phrases which due to the volume of literature available would ordinarily

require a significant amount of time to manually search for. The methodology adopted in the coding and storing of the data / information, provided the ability to maintain a consistent and standardised approach for the management of the information, meeting the stated objectives as identified earlier in the section.

A credible and coherent methodology for the selection and management of the required literature and underpinning academic theory supported the research process. Consequently, through employing a highly structured, pragmatic but flexible approach to the management of vast amounts of information and data, by systematic cataloguing and coding the information, a high degree of control and rigour was achieved. This degree of control applies not only of the information harvested as part of the collection of underpinning theory but also within the greater context of the thesis itself.

The literature management system has also provided the unforeseen benefit of creating a secondary control methodology which was employed in developing an overarching practical and theoretical framework, which in turn has acted as a blue print for the development of the thesis. Through developing an iterative reflective process of the thesis underpinning theoretical material, the integrity of the research that was conducted was fully maintained and consequently, the research is able to withstand the rigour of academic challenge. I will now turn to evaluating the literature, commencing with reviewing a key driver for the development for collaborative ventures in the Police Service which has emanated from the macro environment.

### **Section 3: Key Drivers within the Wider Research Context.**

#### **2.31 Macro Ideology and Influence, Neo-Liberalism.**

The research question infers that the wider research environment can be characterised as a complex, multi-level paradigm with emerging concepts and themes that are developing through the dynamic and pervasive changes that still being driven by a global Neo-liberal political ideology (Clark, 2004). From a macro perspective, Neo-liberalism, (Clark, 2004, pp.27-48 and Harvey, 2007, 6-28) has been a defining and dominant ideological, economic and political driver for public sector change, influencing the role of the state and ergo its stance and relationship with regards to the concept and delivery of public services for the past forty years.

Neo-liberalism is however not without its critics. Harvey (2007, p152) states that the ideology is nothing more than a dual dichotomy where sustaining capitalism and the restoration and reconstitution of the ruling class is a constant tension, set against a backdrop of Keynesian global economies. Neo-liberalism arose from, the desire to extend and generalise the benefits that had unexpectedly followed on the limitations placed on the powers of government. It was only after the restrictions of Government in 18th century were applied, that unprecedented material prosperity followed and consequently attempts were made to develop a systematic theory of liberalism (Hayek, 1966, pp.55-75).

Hayek (1966, pp.55-75) further argues that neo-liberalism derives from the discovery of a self-generating or spontaneous order in social affairs, an order which make it possible to utilise the knowledge and skill of all members of society to a much greater extent in any order created by a central direction. The outcome however, is as Clark (2004, p.30) argues, from a counterpoised position is that Neo-liberal strategy has been constantly hostile to the public realm as the ideology (Clark and Newman, 1997 pp.2-28) sought to dismantle welfare states and the social, political, economic and organisational settlements that sustained them and replacing inefficient public sector providers, by the rule of private interests.

Harvey (2007, pp.64-6) further reinforces the view of Hayek, stating that Neo-liberalism in its form, is the theory of political and economic practices that proposes human wellbeing that can be best advanced by liberating individual entrepreneurship, freedoms and skills within institutional frameworks characterised by strong private property rights, free markets and free trade. Discipline of market introduced by privatisation or between 'purchaser' and provider parts of the service. This view is further endorsed by Osborne and Gaebler (1992, pp.4-33) who state that Government should be steering the boat not rowing. In essence this has resulted within successive Governments in the United Kingdom, continuous deregulation, privatisation, and withdrawal of the state from many areas of provision and the wider marketization of essential services.

For the purposes of the context of the research, I argue that Neo-liberalism can be perceived from two ideological perspectives (Hayek, 1966, pp.55-75). I will employ Hayek's classical approach to Neo-liberalism, where the power of the state is limited and is restricted to maintaining the infrastructure, to enable a disengagement of Government from non-Government activity. Therefore, the role of the state is to create and preserve an institutional framework appropriate to such practices. I have discounted the second version of Neo-liberalism which espouses the full freedom of the public over the government itself as this view is greatly discredited (Harvey, 2007, p.42-56).

Subsequently, the macro framework and the context within which the police service now operates can be traced back to radical reforms of the public sector, by the Conservative Government, from 1979 onwards, driven on by the basis that the public sector is inherently inefficient because it was not in the private sector (Dingwall and Strangleman, 2005, p.479 and Berg, Barry and Chandler, 2012, pp. 402-414).

Therefore, the influences of Neo-liberalism still pervade the wider macro context, Harrow, Berg, Barry and Chandler (2012, pp.534-550) believe it is important to recognize that whatever the complications that exist within the ideology, the sense of forward movement of Neo-liberalism remains and continue to heavily influence the strategic planning response of organisations within the public sector.

An emphasis of applying Neo-liberalism is to minimise and marketise the public sector (Pollitt and Bouckaert, 2011, pp. 7-33). The contracting out services to the private sector whilst minimising the

size of the public sector and applying outcome targets and benchmarking was the overall goal. However, if as Harvey (2007, pp.5-38) suggests, that within the Neo-liberal ideology, the state is responsible for the protection of the individual citizen and their possessions, arguably, in order to achieve this, the maintenance of a strong military and police service is needed. Arguably, if these segments of the public sector were to fail due to the full implementation of a Neo-liberal ideology, the ideology in turn would be liable to fail. Therefore, in order to prevent failure, a form of imperfect Neo-liberalism has been developed and applied as a hybrid mode to this sector (Harvey, 2007, pp.5-38).

As a consequence of the continual adaptive approach in delivering public services, the social actors within the police service are constantly exposed to a range of market forces which are in direct conflict to existing public sector cultures and ideologies. Negative manifestations in conditions of service and job security is still being felt within the public sector (Clarke, 2004, pp.27-48) and are contributing to the wider insecurities and uncertainties with unintended consequences for cultural development within the meso and micro environments of organisations (Harvey, 2007, pp.5-38).

I will argue, for the purposes of this research thesis, that the creation of the section twenty-three shared service consortium, the chosen model of collaboration, its engagement and the subsequent cultural development within the consortium, is a direct manifestation of the consequences of the strategic drivers imposed through an applied classical pervading Neo-liberal ideology and is therefore subject to organisational responses at the meso and micro levels.

### **2.32 Meso Considerations: Public Sector Managerial Responses to Neo-Liberalism.**

I have argued that a Neo-liberal political ideology has been a dominant driver in shaping and reforming public services for the last thirty years and I will further argue that the rise of New Public Management, (Hood, 1991, pp3-19) has been the public service response as to the management evolution within the Neo-liberal framework. Neo-liberal reforms, (Hayek, 1966, pp.55-75) have an underlying assumption that public management will influence administrative and political cultures and values. Shifting organisational cultures from bureaucratic cultures to performance-orientated cultures has been a central aim in many public management reforms (Parker and Bradley, 2000, pp.25-141). Neo-liberal ideas are materialised or implemented through what Clark (2004, pp.27-48) calls the 'organizational glue' of managerialism. I will argue however, that considering the "idea" of New Public Management, (from this point forward in the thesis known as NPM) is not a straightforward task, because, it is conceptualised differently by different commentators and is strongly contested (Hood, 2005), but for the purposes of the research study will be considered as the "organisational glue".

NPM, within the academic literature, has received diametrically opposed critique and support. Hood (1991) suggests that NPM, from a critical perspective is all "hype" and no substance. He argues, supported by Pollitt (1990), the lexicon of management has changed but the underlying issues

remain, further reinforcing the view that in fact NPM has not effectively addressed the key macro drivers and has become the domain of managerial elites for particularistic advantage and is a self-serving movement. These comments offer a somewhat negative view.

However, the view of Hood is counterpoised by Lane and Bachman (1998, pp.6-25) who suggest, from a positive perspective, that NPM is apolitical and therefore ideological neutral as it has been applied by successive Conservative and Labour Governments in the United Kingdom. The concept of “Universality”, its portability and diffusion coupled with political neutrality provides a strong basis for its continued application. Additionally, they suggest that NPM is not just micro-economics applied to the public sector, but the ethos goes beyond and links into new ideas in economic theory and NPM has evolved through learning from the real experiments and reforms within the public sector. What cannot be denied is the enduring longevity of NPM and its continued proliferation and re-invention as cornerstone in public sector reforms.

The primary research undertaken was orientated against a backdrop of increasing uncertainty from both an economic and social perspective within the police service. Reports such as (O'Connor, 2006: Accenture, 2006: Flanagan, 2007: Policing and Crime Act, 2009: Her Majesty's Inspectorate of Constabulary, 2010: 'Valuing the Police', Comprehensive Spending Review, 2010: and Home Office, 2010: “Policing in the 21st Century: Reconnecting Police and the People” have been the underpinning and emerging main drivers for reform, developed as a response to the rise of the Neo-liberal ideology at the meso level.

NPM and the affiliated Neo-liberal view of public economy stresses the introduction of competition, market type mechanism and private ownership for public service that were traditionally delivered through public state monopolies (Christensen and LaeGreid, 2013, pp.6-32). Hood (1991, pp.3-19) further supports the view by stating that the reform focused upon making organisations more lean and purposeful, taking for granted other core values of honesty and resilience. This wave did not lead to the wholesale adoption of the new model but an unstable settlement between bureau-professional power and new management.

I argued in chapter one, (Hood, 1991, pp.3-19) that NPM is a marriage of two different streams or pillars of ideological thinking. The consequences of the interpretation of these pillars by managers, had profound influences and effects upon the organisational structures delivering public services. Consequently, and counterpoised to Hoods criticisms, the evolution of NPM is still an ongoing sign of a revolution in governance, both theoretically and practically (Pollitt, 2009, pp.198-218).

As previously identified, the Conservative Government from 1979 onwards initiated Neo-liberal policies that saw the first wave of NPM delivering a wide variety of private sector management practices including performance management, minimisation, and the attempt to create a private sector culture (Hogget, 1994, pp. 9-32). The introduction of private sector management practices



within a financial paradigm for the first time placed a real obligation of good fiscal housekeeping upon corporate managers (Clark, 2004, pp. 27-48).

Second wave NPM saw the creation of public service networks, (Pollitt, 2009, pp.198-218) and network governance systems, (Newman, 2005, pp.93-109), where power was partially ceded by Government and upper levels of managerial hierarchies to networks of local managers undertaking interagency collaboration. Hoggett (2005, p.177) argues that NPM was implemented in a three way split between policy, determined by Government, strategy, made by public executives and governing bodies and detail, delegated to local managers and professional staff. The autonomy of public organisations becomes reconfigured as devising their own means of implementing government policies by acting in their own quasi strategic markets.

Within second wave NPM, Hogget (1994, p.184) argues that as part of the NPM process and the move from public to private sector cultures, that an attempt to manage cultures be made. For the purposes of this research I have focused upon the ways in which the shared service consortium has been shaped by NPM as well as the attempts to reshape the consortium as a network. The shift in locus of control, (Salaman, 2005, pp.185-206) causes a shift in the psychological contract and proposes a new identity which stresses autonomy, whilst the dispersed systems are vulnerable to oscillations within the context of both strategic and operational management where managers seek more power and less responsibility (Clarke, 2004, pp.27-48).

Consequently, I argue that in order to develop the concept of NPM within the context of the thesis, the research was conducted during the second wave of NPM (Lane and Bachman, 1998, pp.28-49). A cornerstone of NPM was identifying and defining rites to market for public sector organisations. Clarke (2004, pp.27-48) identify six routes to market for the public sector. The most relevant paradigm espoused within this research context, suggests that creation of internal markets within a service is a justifiable economic model. Consequently, forms of lateral co-ordination such as partnership working, joined up, cross cutting spanned functional specialisms and directorates emerged (Rhodes, 1997, pp.353-368). Partnership working included interagency collaboration between public and private sector organisations and well as public sector non-profit organisations. I therefore argue, that from a meso perspective, the section twenty three agreement shared service collaboration, is bounded within the context of NPM, second wave.

Consequently, as Ferlie et. al, (1996, pp. 6-33) advocates, the management of culture becomes a key factor within second wave NPM and it was argued that cultural influences would be problematic or unsustainable, unless, the underlying values and belief systems of organisational members underwent change. However, attempts to foster new cultures demonstrate they have limited impact apart upon social actors except for the senior management team, (Ferlie, 1996, Driscoll and Morris, 2001, pp. 803-824) and that change was impeded by institutional national, organisational, sectorial and occupational subcultures (Bovaird and Russell, 2007, pp.29-64). It has been pertinent to present

this contextual position in order to provide clarity of the interrelatedness of the research environment within both the macro and meso contexts. I argue however, examination of the micro context within section four provides an opportunity to link a common thread through the research that systematically supports the overarching research process.

### **2.33 Collaboration, A NPM Reaction.**

Since 1979, successive Governments in the United Kingdom have adopted a Neo-liberal approach to the management of the public sector (Harvey, 2007, pp.64-86). Collaboration in the public sector across a range of sectors and agencies including, Health, Fire, Social Services, Local Government and the police service, has evolved slowly from its original start point. However, collaboration has gained increasing momentum through second wave NPM (Lane and Bachman, 1998, pp.28-44). The effects of the comprehensive spending review (2010) and the emergency budget October 2010 had far reaching consequences for the delivery of public services. The police service was not immune from the proposed budget reduction experiencing an overall reduction in budget of twenty percent.

NPM prescribes the structural disaggregation of large bureaucracies into semi-autonomous agencies that ideally have considerable levels of managerial autonomy and controlled in a results orientated way (Christensen and LaeGreid, 2013, pp.6-32). Different types of structural disaggregation are pertinent and second wave NPM (Lane and Bachman, 1998 pp.28-49), focusing upon network and partnership development, offered structural realignment opportunities. In line with the ideology of NPM and alignment with operational principles to management within the private sector the concept of competitive advantage and its influence on the culture requires exploration. Turner (1989, pp.6-32) states that the interest in culture as an instrument of competitive advantage has been paralleled and academic attention to the symbolic dimensions of organisational life. Consequently, the application of disaggregation in different circumstances became a key strategic issue for organisations, especially when selecting an appropriate type of disaggregation. Partnership working, through collaboration, within the context of those research became the chosen option that fulfilled the strategic exigency (Snape and Stewart, 1996 pp.2-23).

Snape and Stewart (1996, pp.2-23) argue that partnership working falls into three distinct typologies.

1. Facilitating partnerships, manage longstanding strategic policy issues.
2. Co-ordinating partnerships management and implementation of policy
3. Implementing partnerships specific mutually agreed projects

However, Snape and Stewart (1996) by suggesting three typologies, limit the wider discussion of the complexity of partnerships. Collaboration, within partnership working, is a process in which autonomous or semi-autonomous actors interact through formal or in formal negotiation creating rules and structures governing their relationships and ways to act or decide on the issues that brought

them together: it is a process involving shared norms and mutually beneficial interactions (Thomson et al, 2007: pp. 23-56.). Liedtka (1996, pp. 20-35) states that collaborative ventures are a legitimate method for gaining competitive advantage through pooling collective capabilities compiled from organisational skills sets and knowledge which can be linked through business processes which can produce outcomes in their determined market place.

Chen (2008, pp.1-6) suggest that much of the existing literature that has been written and researched with regards to inter-organisational relations concentrates on three streams:

- Enabling preconditions for collaboration
- Developmental process
- Perceived collaborative outcomes

Examining the research that Chen (2008, pp.1-6) has undertaken, Chen provides a useful lens when considering for the preconditions for entering into collaboration or strategic alliances. He suggests in order to gain full advantage of collaboration that mutual benefits should include:

- Resource acquisitions. Maximising the mutual exclusivity of one organisations resources within a shared environment
- Organisational Legitimacy. Maximising the organisations new competitive or comparable critical mass
- Partner characteristics. The building of relationships in order to synergise systems and procedures
- Supply side imperfection. Exploiting new and emerging economies of scale

If these advantages are available to collaborating organisations, on a prima facia view, organisations, where right to do so, should collaborate. Given this statement and the overarching emerging business environment further examination of the literature is required. Partnerships bring together a coalition of interests drawn from more than one sector to generate agreement. The argument for organisational complementarity, co-location and coterminosity, (McQuaid and Lindsay, 2000, pp.197-219) start to shape organisational thinking with regards to the type of collaborative structure.

However, Connelly (2008, pp.1231-1236) provides a contemporary warning with regards to entering collaborative ventures. In his research on leadership at NASA, his findings conclude collaborative working is complex, challenging and inefficient. He quotes that "Many people at NASA are starting to believe it was easier to go to the moon than to build a space station with fifteen other nations as partners. In some ways it was because we had total control, we didn't have to ask what is your opinion on this or how do you want to do it? We just dictated to ourselves how we are going to do it. But those days are gone. In the new era of space exploration NASA is learning that its biggest challenges may be the ones it faces here on the ground" Huxham and Vengen (2005, pp.64-83)

provide a more direct response when challenged on the benefits of collaborative practice “don’t do it unless you have to!”

In order to provide clarity and to contextualise the research environment, it is important at this point to provide a definition as to what Gershon (2004) has described as back office functions. In Gershon’s view, back office functions in the public sector, incorporating the police service, provide essential support to the delivery of frontline services. Back office functions include for example, Finance, Human Resources, Information Technology, Procurement Services, Legal Services, Facilities Management, Travel Services, Marketing and Communications and Transport Systems”. O’Connor in his (2005) cites the extending of the existing initiatives, and the brigading and use of premises and specialist / technical resources and staff, providing the opportunity for the freeing up of resources to the front line.

With the introduction of the Police and Crime Act 2009, section five of the act gives clear direction for the first time with regards to the management of staff within collaborative arrangement. The act now prescribes the provision of statutory powers which can if required transfer the control of staff to appointed senior responsible officers from within the collaborative arrangement. This subtle change for the first time makes it lawful for police staff to take lawful instruction from someone other than their employer.

Consequently, the dynamics of governance within collaborative partners provide an interesting organisational challenge within the context of NPM. NPM would require either an agreed formal group consensus or an appointed dedicated lead (either through democratic selection or by right of hegemony) As Machiavelli (2003, p14) suggested 600 years ago, at some point, countries (in this case the analogy to organisations) would have to decide whether it is time to be led by a Prince or by a Republic. Machiavelli further alludes to potential conflict with the administration of culturally opposed organisations through having their perceived local autonomies being replaced with collective values, assumptions and beliefs.

Tensions emerge regarding collaborative structures, where ambiguity in the managing of aims, at collaborative level, become evident (Osborne, 2010 pp.12-33). Public declarations of the sought after collaborative advantage are at odds with the organisational and Individual aim that relate to the aspirations of each organisations and individuals involved (Osborne, 2010, pp.12-33).

Tensions or concerns manifest as conflict over shared goals and objectives, resources costs, personal and corporate accountability, Impact upon other services, organisational difficulties, capacity building and gaps, differences in philosophy among partners, power relations and community, participation (Hutchinson and Campbell, 1998: p.9). Consequently, the importance of trust at the meso and micro levels in both organisations and people in partnerships (Gambetta, 1988

pp.12-38) becomes a necessary condition for the successful collaboration (Lane and Bachman, 1998 pp. 28-44).

Huxam and Vengen (2005, pp.64-83) develop the concept of the trust building loop highlighting the learning processes the social actors are immersed in.

1, The formation of expectation about the future of the collaboration: Based upon reputation, past behaviour or formal contracts or agreements.

2, Risk taking, Have enough trust and take a risk to initiate the collaboration.

If both initiators are in place trust can be developed through modest, incremental approaches to cultural change inferring that the tendency for collaborative activities to be frustratingly slow to produce output or conflict ridden (Osborne, 2010 pp.12 -33).

Medina (2009, pp. 82-101) define and identify a key element of any collaborative working arrangement, bounded but what they describe as being as being interorganisational control in interorganisational relationships. They suggest that interorganisational control permits one partner to exercise influence over the others and over the very evolution of the interorganisational relationship in such a way that it is orientated toward the partner's individual objectives and interests. As such, they conclude that interorganisational control is considered a determining factor in the success of collaborative interorganisational relationships.

Expectations of others behaviours tend to be based on perception of similarity or even stereo typing of individuals within a culture. These expectations tend to lead to misaligned expectations and perceptions of superiority potentially affecting every strategic and operational aspect of collaboration (Osborne, 2010 pp.12-33). "Encountering otherness" involves integration of different ways of being, interacting and working that are akin to specific cultures and which affect individual's orientation toward others in the collaboration (Osborne, 2010 pp.12-33). The requisite understanding is not necessarily transferable from one situation to another. Individuals will enter new situations with embedded "ways of being" which may not be feasibly be revisited with every new or significantly changed collaborative situation. Consequently, the behaviours of the social actors within micro environment as a direct response to the meso and macro drivers requires to be assessed in order to develop a wider understanding of the theoretical paradigm which pervades and in turn emanates from collaborative ventures.

In order to develop an understanding of how cultures, born from the influences of the macro and meso paradigms form, I will now turn to reviewing literature linking the corporate and organisational positions with that of practices of everyday life.

## **Section 4: Cultural Concepts: Differentiating Corporate and Organisational Cultures and the Practice of Everyday Life.**

### **2.41 Differentiating Corporate and Organisational Cultures.**

Criticisms of undertaking cultural based research within organisational settings, especially when employing “closed-system analysis”, pervade the academic literature. Hassard (2012, pp.1431-1461) examines the wider academic value that has been placed within the context of cultural studies when examining and critically reviewing the credibility of the Hawthorne studies, Mayo (1933, 1935, and 1945). Additionally, Hassard's view is supported by a range of academic research that again challenges the wider scientific credibility of the Mayo research (Roethlisberger and Dickson, 1939, pp. 6-23; Burrell and Morgan 1979, pp.22-53; and Gillespie, 1991, pp.16-35). The wider context of the originality of the research is also questionable when Gilson, (1940, pp.98-101) and Nyland and Bruce (2012 pp.453-449) suggest that much of the theory undertaken on their cultural research had been widely known and understood before their own research was undertaken. Silver (1987) provides further critical value to the wider academic literature on culture by critiquing the work of Peters and Waterman (2004) and state that their research is the most recent in a long line of similarly flawed management techniques that have their origins in the Hawthorne studies. Therefore, cultural studies, even the most seminal of studies, by their very nature, can be open to much criticism and conjecture with regards to their overall scientific validity and credibility.

The case for undertaking research based upon the study of culture, as a root metaphor, assembled from mental constructs and external objects (Willmott, 1993, p.521) of the social actors, is still largely the domain of the social science. The reality of social process would have us understand culture is constructed in the face of chaos (Berger and Luckman, 1966, p.12) and that culture is an historical phenomenon, continuity through time is the basis of cultural stability (Feldman, 1999, pp.228-244). The existence of multiple possible contradictory cultures within the same organisation makes the management of culture all the more problematic (Barney, 1986, pp.61-103).

Ansoff (1969, p.79) alludes to the complexity of culture. He suggests that culture is sensate, that is to say equivalent to worldly, humanistic or empirical activity. Culture is convergent amongst its various parts, and therefore, cannot be described in simplistic terms. If it is sensate in one area, by default other systems exist and contribute to its existence. Barney (1986, pp.61-103) suggest three conditions must be met for a firm's culture to be a source of sustainable competitive advantage, these are:

- Culture must be valuable
- Culture must be rare
- Perfectly inimitable

However, Bryman (1989, pp.35-38) offers a word of warning with regards to culture, especially cultures contained within the public sector. He states that the opportunities for creating radical change through the implementation of a vision, in part developing a new culture, often appear to be severely restricted. Hughes (2009, pp.38-39) quotes that the number of corporate alliances increases by some 25% a year and that those alliances account for nearly a third of many companies' revenue and value. However, the rate of failure for alliances hovers at between 60% and 70%. A key finding from his research stated that successful alliance depend upon the ability of individuals on both sides to work almost as if they were employed by the same company.

Willmott (1993, p.519) states that excellence in management theory is an attempt to redefine and reconstruct the economic and cultural terrain and to win social subjects to a new conception of themselves, in essence he suggests that 'culture excellence is a struggle for identities'. However, as Barney (1986, pp. 3-11) states culture has pervasive effects on a firm because a firm's culture not only defines who its relevant employees, customers, suppliers and competitors are but it also defines how a firm will interact with these key actors. The cultural interaction, across the social actors, pervades the organisation, however as Linstead and Grafton-Small (1986, pp. 331-355) suggest the dynamic field of culture can be categorised or classified as either orientated or created within a paradigm of corporate culture or organisational culture.

Corporate culture, as described by Turner (1990, pp. 83-96) is deliberately devised by management and transmitted, marketed, sold or imposed on the rest of the organisation. Every conceivable opportunity should be taken for imprinting the core values of the organisation upon is carefully selected employees Willmott (1993, p.523). Thompson and McHugh (1990, p.241) argue through an absorption of core corporate values employees are encouraged to perceive their performance (Knights and Willmott, 1987, pp.4-60). However, to impart these upon the social actors, is difficult in reality as values, symbols and beliefs are notoriously difficult to describe and categorise (Gregory 1983, pp.359-376). However, from a counterpoised position, Linstead and Grafton-Small, (1986, pp. 331-355) state that the personal narratives of resistance of the social actors create a symbolic frame which remains impervious to control by the institution which surrounds them and within which a sense of identity can be preserved.

Arguably the, corporate culture can easily be seen as discourse, especially in view of the significance of establishing internal and external boundaries (Linstead and Grafton-Small, 1986, pp. 331-355). Managerial values and beliefs, embodied in these firms' organisational cultures are linked to a strong set of core managerial values that define the ways they conduct business and foster innovations and flexibility (Barney, 1986. pp.3-11).

For managers, culture has served as a metatheory for the explanation and prediction of corporate effectiveness (Linstead and Grafton-Small, 1986, pp. 331-355) culture is context, it is the systems of symbols that people use to give meaning and order to their actions, not causes of it, suggest a



reframing of the way we understand culture (Feldman, 1986, pp.6-23). Culture not only provides a model for action: it also provides a framework for legitimising that action. When the routines of organisational life change, not only is the model for reality aspect of culture called into question, but so are the moral and social outcomes.

Making an assumption that the existing underlying consensus in organisations is distorted by incompetent forms of management theory, corporate culture seeks to construct this consensus by managing the culture through which the employee values are acquired. Ideas are fused in corporate culture advocating systematic approach to creating and strengthening core organisational values in a way that excludes all other values (Willmott, 1993, p.524). By observing power as a form of knowledge the past is ignored because the power primarily explains culture as a current system of domination.

Organisations attempt to shape employees and identity regulation, the process in which employees are enjoined to develop self-images and work orientations that are deemed congruent with managerial defined objective “the self-positioning of employees within managerially inspired discourses about work and organisation with which they may become more or less identified and committed’ (Alvesson and Willmott, 2002). Sveningsson and Alvesson, (2003, p.1168) suggest that inward self-identity refers to something deeper and less accessible than (outward) identity, which is of a somewhat more linguistic and social nature.

Corporate culture is less easily viewed as a subcultural aggregate than is organisational culture, (Linstead and Grafton-Small, 1986, p.1168) therefore, the deliberate choosing and refinement of the corporate values that guide individual action, dictate transformative power of critical self-reflection by social actors which should be allowed to be harnessed, as a means of advantage (Weber, 1993, p.533). Where corporate culture programmes are planned or installed, their espoused concern for practical autonomy presents an opportunity to explore however tentatively, the question of what autonomy means and why it is of value synergistically (Willmott, 1993 p.535). Feldman (1986 pp.6-23) further states that the behaviour of the management group is partially influenced by its tendencies and traditions and the decision making of individual managers is primarily influenced by their past experience.

Workplace or organisational culture at this level is more organic (Abercrombie, 1990, pp.2-32 and Turner, 1990, pp-83-96). The culture which grows or emerges within this level emphasises the creativity of organisational members as culture makers, resisting or at times, ironically, evaluating the dominant culture. Culture in work is essentially enacted by its nature and carries a potentially more powerful, if more implicit and more narrowly focused moral injunction. Culture in both forms can provide means of coping with and containing contradiction, ambiguity and opposition (Johnson, 1987, pp.26-49).



If organisational cultural identity is linked to organisational performance, arguably the optimum cultural identity that can be achieved across collaborative partners will produce the optimum organisational efficiency. The synthesis of organisational cultures should produce the best collective performance. Deal and Kennedy (2000, pp.21-28) concur that strengthening the cohesiveness of an organisational culture enhances organisational performance by securing greater commitment from its employees.

French and Bell (2000) offer the view that organisational culture exists within two dimensions, overt, the formal overview and covert the informal view.

Overt culture has the following profile:

- Demonstrates Institutional Imperative. The needs of the body corporate.
- It is in objective in its outlook, clear aims and corporate objectives
- Involuntary membership, when you join the company you are enrolled
- Public facing, the business interacting view.

Covert culture arguably has the following profile:

- Demonstrates Institutional Ambivalence
- It is in the subjective, uncontrollable, unplanned cultural activity
- Voluntary membership, self-selection or chosen by groups
- Private facing, self-reflecting in epoch style

What has become evident from the literature available is that there appears to be a clear indicator which links organisational performance to the strength of organisational culture, (Low and Chapman, 2003: pp. 55-71, Gorman, 2004: pp. 14-17, Nazir and Lone, 2008: pp. 50-56, Foley and Hang-Yue, 2006: pp. 38-57, Khatri, 2009: pp. 2-8).

Kelemen and Papasolomou-Doukakis, (2004, pp. 121-135) suggest whilst culture is a social phenomenon; its consequences are manifested at the individual level. Therefore, drawing conclusions from this statement it could be argued that in order to change culture individual stakeholders must be able to be exposed to and understand the pervading synthesised culture. Specht (2006, pp.525-542) offers the view that in his research that state that cultural cognition studies show that culture isn't constituted by static patterns but is dynamically built in action.

The sense of security with cultural uniformity, required by 'big brother' can be quite appealing. Individuals become seduced by the idea that organisational membership could be acceptable if only the scepticism about the reality and value of the norms of the corporate culture were suspended. A strong culture like a strong leader is deemed to provide each employee with the security of the sacred canopy (Berger, 1973, pp. 6-32). Hegemonic forms of control have been far more effective in

institutionalising domination (Willmott, 1993, pp.4-30). The emphasis on shared meaning and the aggregation of shared cultural values by social actors overlaps across subcultures, therefore allowing the social actors the ability to recognise common forms, where their meaning may differ amongst individual members yet still inhabits inside the idea of culture (Smircich, 1983a, pp.55-65). Therefore, developing an understanding of culture requires the detailed articulation and analysis of everyday practices and culture formation, within organisational economic and socio-historical contexts (Smircich, 1983b, pp. 339-358 and Linstead and Grafton-Small, 1986 pp.331-3550).

## **2.42 Culture Formation.**

Alvesson (1984) suggests that culture is drawn from anthropology and therefore, arguably, as per Turner (1971, pp.16-44) the social actors shared values and rituals, at either the corporate or organisational level, only consolidates with stability over time. Consequently a cultural quick fix, for organisations, in a turbulent environment is unlikely. However, this view is challenged by Killman et al, (1985, pp.6-43) who offers that culture is behavioural and that the assumptions and behaviours are just below the surface and are ready to be accessed and therefore changed and controlled, consequently challenging the wider anthropological view.

Within the overall orientation of cultural studies, that focus upon organisations objects, symbols and ideologies are often seen as close, complementary or competing aspects of the observable social reality (Alvesson, 1991). Symbols can be defined as objects, acts, concepts, or linguistic formations that stand ambiguously for a multiplicity of disparate meanings, evokes sentiments and emotions and impel men and women to action (Alvesson, 1991). Focus should be on how cultural processes organise and are organised within the work setting, including the impact of formulations outside the enterprise, rather than on a culture as a product itself (Van Maanen and Barley, 1985, pp.31-54). McDonough (2006, pp.629-647) argues that front line service work socialises workers as public servants through the development of a tacit embodied habitus, this strengthens a traditional vision of public good which workers defend when attempts to impose market based systems are made.

A range of authors provide a view as to a framework for cultural development, Allaire and Firsirotu (1984) suggest cultural creation as being socio cultural systems, Malinowski (1944, p.16) from a functionalist perspective, Radcliffe Brown (1952, pp. 6-33) structural functionalist, Harris (1979, pp. 22-54) ecological adaptationist and Kroeber (1952, pp.12-43) historical diffusionist paradigm. These views support the wider view of Alvesson (1984) and generally provide a supportive context for culture interpretation within this study.

Allaire and Firsirotu (1984, pp.193-226) further develops the concept of culture emerging within socio cultural systems by offering a paradigm where ideational systems are formed within the minds of the culture bearers along with the products of the minds of the culture bearers where the development of shared meanings and symbols exist. Ideational being characterised where culture bearers share a

common set of themes cognitive structures, processes, products. (Wallace, 1970, pp.6-23: Goodenough, 1971, pp.2-44: Levi Straus, 1973, pp.2-34). Organisations are infused with value beyond the technical requirements of the task at hand and as such becomes a value bearing institution with its own distinct identities and opinions. Norms, values and identities are developed gradually and are internalised by the members through a socialisations process, path dependency, patterns of behaviours that are seem to be appropriate being reinforced overtime and are resistant to change (Christensen and and LaeGreid, 2013 pp.6-32). However, shared meaning of the social actors, as a definitive of cultural norms, is impossible and always incomplete, (Linstead and Grafton-Small, 1986, pp.331-355). However, within the rationale implied, very little consideration is given to the combined influence of the continuum leading to a view of a hybrid evolution embracing context from all section. Why does one organisation have a very adaptive culture while another one has a culture that reflects only the past? Therefore organisations can find themselves with an outdated culture if its culture is not explicitly managed (Kilmann et al, 1985).

Berger (1966, pp.2-33) suggests that social actor and company memory itself is a reiterated act of interpretation. As we remember the past, we reconstruct it in accordance with our present ideas of what is important and what is not. Organisational members are after all multiple members of and participants in other social and cultural institutions and forms many of which can be expected to exert a more powerful influence on values and beliefs, if not behaviour and performance than the organisational credo (Van Maanen and Barley, 1985, pp.31-45). Consequently within memory evolution culture also evolves over time in response to changes in the internal and external environments and its interpretation by the social actors (Doherty and Perry, 2001, pp. 147-166).

Culture is usually regarded as a product of the actions of thinking, unitary, decision making selves, negotiated through small groups and aggregated at organisational level and represents the sum total of shared or overlapping meanings across subgroups and subcultures (Linstead and Grafton-Small 1986, pp.331-355). Foucault (1977a, p.26), refers to the power network “of relations” and these networks grow as texts and surrounding discourse educates and initiates by reduplicating and reinterpreting events and assumptions taken to be important. Bouckaert (2007, p.32) states cultural homogeneity is the strength of NPM but also its weakness. NPM reforms are not culture-neutral, culture fills in the gaps between what is formally decreed by the organisation and what actually happens (Kilmann et al 1985, pp.2-33). Where management strive to modernise its processes a paradoxical consequence of culture strengthening is a further degradation and distortion of communication as employees adapt their behaviour to conform to the relevant corporate code (Willmott 1993, pp.4.30).

Arguably, the most quoted and profound influences on the development of cross organisational cultural studies in the social sciences (Khatri 2009, pp. 2-8) is the work of Hofstede et al (2005, p.473) which has evolve five cultural dimensions. He suggests that cultural can be bounded by the following five dimensions,

- Individualism v Collectivism
- High v Low power distance
- Masculinity v Femininity
- Strong v Weak uncertainty avoidance
- Long term v Short term orientation (Confucian Dynamism)

Generally, within the academic environment, the individualism v collective and high low power distance aspects are explored as they have arguably the most influence upon stakeholders. Consequently, I will build upon the work of Hofstede et al (2005, p.473) within the context of the thesis using these two indicators of culture. If the above quoted respected authors are to be believed and organisational cultures exist in multiple multi-dimensional paradigms, respectively containing complex multiple layers with illusionary elements.

Considering the views of Hofstede et al (2005, p.473) it is also pertinent to consider the views of Schein (2010, p.23) Schein further supports the view that culture is based upon multiple levels, Artefacts, Espoused Values and Basics Assumptions. Schein further adds an additional complexity to the organisational cultural debate by providing a long / shot term orientation that alludes to the requirements for organisations to build organisational cultures which may not give immediate return.

Feldman (1999, pp.228-244) argues that culture is the symbolic context through which social actor's link and feel, inferring a network of connections reinforced at both the corporate and organisational levels. Feldman (1986) further argues that organisations have symbolic aspects that affect organisational behaviour, symbols perform an expressive function and are used in a symbolic action. This standpoint is contrasted by substantive action where culture is a causal factor in organisational change and should therefore be recognised and consequently be controlled by the management of symbols, arguably linking back into the views of corporate culture (Linstead and Grafton- Small, 1992, pp.331-355). Culture as context approach is adopted, assuming all actions have a symbolic aspect, all actions are value laden and are only meaningful when observed with other symbols. The tendency to treat symbols as surface expressions of underlying values has also led to the setting up of a false dichotomy between symbolic action and substantive action (Johnson, 1989 pp.2-34). Feldman (1986, pp.6-23) however, counters by suggesting culture as context that assumes inseparability of action and symbol, all actions having symbolic aspect, all value laden and meaningful only in terms of relation to other symbols.

Bovaird (2007, pp.29-64) refers to sectoral and occupational cultures, besides national and organisational cultures in order to explain reforms in UK public sector organisations, the different layers are interconnected quite substantially from each other, organisational cultures can develop away from societal patterns because of sector influences. The wider study of organisational cultures has largely emphasised the production of culture at the expense of the creativity shown of the

consumers of culture, its organisational members. (Linstead and Grafton-Small, 1986, pp.331-355). The emergence of culture in organisations is essentially a creative process (Turner, 1990, pp.83-96). Creativity is not confined to the process of culture production but culture consumption can also be approached as a creative process, observed through the examination of user's meanings (Linstead and Grafton-Small, 1986, pp.331-355).

Zanoni and Jansens (2006, pp.2-32) suggest, from a "post fordist" perspective employees expect work to be meaningful and to provide meaning about who they are. The concept of meaning is supported by Dale and Burrell (2008, pp.6-28) who argue that the situation in which work is increasingly undertaken outside the formal workplace (Felsted et al, 2005, pp.23-46) may lead to organisational attempt to secure an identity that (employees) then ideally carry with them "outside" the entity of the organisation, even external to the time and place of work (Dale and Burrell, 2008, p.101). This sense of self is achieved by relating to "social identities", "cultural, discursive or institutional notions of who or what and individual might be, which include discursively located "personas" (Watson, 2008b, p 131) Social actors engage in a continuous process of "identity at work" (Sveningsson and Alvesson, 2003), reflecting and acting on questions of who they are and who they might become through on going engagement with the social world. Watson (2008b, pp.121-143) points out employees are often required to present themselves in different ways for different audiences and purposes, people simply cannot be themselves at work, however further suggest that It should not be assumed that organisations can construct managerial or other types of organisational identity, but this is diametrically opposed to the views of Turner (1990, pp.83-96).

Foley and Hang-Yue (2006, pp. 38-57) suggests the existence of subcultures within cultural groups within organisations. This view reveals that organisations are far more complex and contradictory than the initial image that is portrayed to the world from both an overt and covert perspective. Bebington (2007, pp. 597-621) further suggest that subcultures may serve to drive and support an organisation but equally, they can conflict with a dominant organisational culture and challenge it. Arguably, if this position is accepted for the purposes of this research the literature is suggesting that in order to assess the cultural environment the researcher must also be mindful of the effects of subgroups not only within the context of a single environment but also the tensions that may exist which can exponentially grow across multiple collaborating partners.

Hofstede et al (2005, pp.17-18) argue that as organisations grow, within the context of this study by collaboration, a number of sub cultures, based upon functions or teams will proliferate as opposed to a one all-pervading culture shared by the organisation. The identification of subcultures has proved problematic for organisational theorists and practitioners alike, from a modernist perspective where wholes can be analysed as parts and then reassembled as wholes again (Alvesson and Melin, 1987).

Cultures can also be further subdivided from a design management perspective, where managers are able to influence stakeholders and their organisational behaviour within the confines of the

organisational imperative (O'Loughlin, 2004, p.29) and self-selected cultures, where stakeholders themselves through mutation and evolution develop cultures that are uninfluenced by managers and senior stakeholders and are derived through socialisation which is influenced by demographics, geographics and psychographics.

Denison and Spreitzer (1991, pp.1-21) offers a view that organisational cultures are by nature complex and therefore would be difficult to measure. Arguably, there are many versions as to how to model organisational cultures. Gallo and Stokely (2000, pp.14-17) suggest that there are four major cultural models that exist in organisations. Namely, functional, process, time based and network. Handy (1999, pp. 191-200) suggest that organisational cultures exist in another paradigm where the organisation nurtures organisational cultures that are, role, person, task or power based. Research undertaken by Kralewski (2008, pp.12-15) identified four organisational cultural types which include group, developmental, rational and hierarchical. Contained within their work they further suggested that an additional 12 cultural dimensions could be identified in common with successful organisations. Lok (2005, pp. 490-514) has undertaken research suggesting a typology based upon the operationalisation of culture through the Organisational Cultural Index, that characterised the cultural environment in three ways, bureaucratic, innovative, and supportive.

If as Hofstede, et al. (2005, pp.25-26) suggest organisations are culture bound and that culture is a manifestation and product of corporate and organisational factors, which are consumed by the social actors, (De Certeau, 1984, pp.4-16), then the influences and consequences of social actor cultural reaction, when organisations collaborate, need to be considered.

### **2.43 Transcultural Relativism.**

As different societies have different cultures, a wider debate regarding universalists and particularists with respect to the permeability of national cultures to universal organisational principles, structures and processes (Child, 1981 and Feldman and Feldman, 2006, pp.861-867) becomes of interest when assessing the dynamics of opposing cultures in collaborative ventures.

Current approaches to organisational culture are dominated by the oppositional approach which sets integrated, whole, self-conscious and centred individuals against each other, hierarchically arranging and aggregating them in groups, sub-groups, sub-cultures and cultures and analysis into this is a logical outcome of this practice (Linstead and Grafton-Small, 1986, pp.331-355).

De George (1990, p.31) argues Transcultural Relativism exists between the individual collaborating organisations and also within individual organisational structures, their levels of operations, subgroups and local groups of actors. Triandis et al (2002, pp.204-21) propose that within the individual v collectivism debate that organisation culture can exist both in a vertical and horizontal

plane. Local practices are not always the same as the intentions stated in official documents endorsed by politicians (Lundin, 2007, pp. 629-651).

Arguably, as Triandis alludes to, Transcultural Relativism pervades organisations from a pluralistic sense, that is to say, not confined to specific organisational dimensions or paradigms and exists simultaneously within dependant and independent organisational cultural DNA. Arguably, emerging organisational cultures evolve and mutate their DNA through two evolutionary factors, design management, influenced by a defined and controlled cultural synthesis processes and by evolution through stakeholder self-selection (O'Loughlin, 2004, p. 29).

De George (1990, p.31) has identified that Transcultural Relativism exists internally and externally to the collaborating organisations, where organisational cultures are arguably constantly evolving, If individual groups are left to develop their own organisational cultures, from an individualistic or collectivist perspective, (Foley and Hang-Yue, 2006, pp. 38-57) they will have a propensity to adopt traditions native to their own groups then Janis (1982) Transcultural Relativism will occur. If these outward signs of organisational cultural behaviours are evident then arguably they become identifiable and can therefore be measured. Arguably, if they can be measured they can be assessed and accordingly synthesised by a management mechanism.

However, the concept of Transcultural Relativism, as discussed by De George (1990, pp.30), provides an additional view to that of Deal and Kennedy as discussed previously, as to why organisational cultures within collaborations should be synthesised to create one new entity from differing groups. For the purposes of this research study the view of De George is accepted.

Within individual organisations a practice can be held to be moral or appropriate in one society at one time, but may not be so by another society given their, language, environmental, geographical and business practice and position at that point. The passing on of traditions, customs, knowledge and beliefs by direct infection from one person to another creates competition between culturally different individuals or groups (Ridley, 1997, pp51-58.). He further explains that if people conform to the traditions of their native groups, than there will be an automatic tendency for each group of people to be culturally different.

In order to function at all the group, must have a common language and shared conceptual categories, some way of defining its boundaries, some way of allocating power and authority status property and resources, some norms for handling interpersonal relationships, criteria for dispensing rewards and punishments, some way of coping with stressful events (Kilmann et. al, 1985, pp.22-39).

Integration within cultural barriers, and confirmation of cultural barriers are clear as objectives. (Linstead and Grafton-Small, 1986). The kinds of problem that any group faces can best be conceptualised as issues of external survival and internal integrations (Kilmann et al, 1985, pp.22-



39). Wilkins (1983, pp. 24-38) provides a view as to how organisational cultures can be perceived. By uncovering an accurate picture of a cultures underlying orientation requires a great deal of time and some sophistication. However, most organisations only have limited time and resources with which to try to understand this management phenomenon. Usually organisations have two standard responses, these are:

- Organisations first take whatever can be observed and calls it culture
- Organisations evaluate a given demographic and calls it organisational culture

Clearly for the purposes of this research thesis neither organisational context can be used to examine the organisational cultural environment and therefore I reject this approach.

As De Certeau (1984, pp.4-16) argues, cultural manifestation are a product of representations of society and modes of behaviours within a social context and that a form of production, consumption can be characterised as a phenomenon that is dispersed, that insulates itself and is almost invisible and does not manifest itself through its own products but rather through its ways of using the products imposed by a dominant economic order. The ability to develop a self-conscious formulation of the values that orient social actors conduct is conditional upon access to knowledge of alternative standpoints and the social milieu which competing claims are critically explored Willmott (1993, p.533).

De Certeau (1984, pp.4-16) espouses that the colonisation of cultures, where organisations of a dominant economic order, in this case collaborating lead police forces try to impose their own culture on the 'indigenous population', where the non hosting force can be submissive and consenting to theory subjection, the locals or social actors often make of the rituals, representations, and laws imposed upon them something quite different from what their conquerors had in mind. De Certeau (1984, pp.4-16) continues by suggesting that the hegemony process subverted them not by rejecting or altering cultural symbolism, but used them with respect to ends and references foreign to the system they had no choice but to accept. They were other within the very colonisation that outwardly assimilated them. The use of the dominant social order deflected its power, which they lacked the means to challenge.

Given the identified and emerging business and operating environment that the public sector and police service are now engaging with, the importance of cultural fit within strategic fit (Welch, 2006: pp.226-227) is a critical success factor in delivering efficiencies. Welch argues that by focusing so intently on strategic fit you fail to achieve cultural fit and ultimately operating synthesis will fail. Welch's view is further reinforced by Deal and Kennedy (2000, p.129). They state that mergers are being shunned because of cultural differences. Research undertaken by Kralewski (2008, pp. 12-15) identified that this was the case. When researching organisational cultures and mergers in the health industry he found that the dislocation costs caused by lost productivity and staff turnover where



similar merging organisations had vastly different cultures could be avoided if the cultures of both practices are clearly identified in advance and differences resolved during the exploration stages.

By strengthening corporate values employee's lack of control over means of production, (Braverman, 1974, pp.14-33) is compounded by their lack of control over the means of value choice and identity (Willmott, 1993, pp.4-30). Cultural strength is thus signified in terms of the closeness of the alignment of the content of employees purposiveness with the normative framework laid down by the cultural engineers of the corporation (Willmott, 1993, pp.4-30). Our attachment to everyday reality, that is our concern with living and acting, necessarily narrows our visions: it obliges us to look straight ahead in the direction we have to go (Bergson, 1946, p.137).

From a stakeholder perspective Freire (1993, p.42) commented that the culture of silence in organisations, driven by the lack of human critical understanding, cultivates resistance to cultural change. The requirement for stakeholders is to actually be given the opportunity to achieve critical understanding which in turn leads to critical involvement creating a learning and developing organisational structure, developing the process of cultural understanding and in group form, transmission.

#### **2.44 Cultural Transmission.**

It could be argued that cultures are intrinsically bound within a firm's unique history and heritage (Clark, 1972). Clark's notion of the organisational saga, the vessel of the embodiment of the values, symbols and beliefs of a firm, (Schein, 2010, pp.311-313) are expressed through its unique history. Valuable and rare organisational cultures may be very difficult, if not impossible to imitate (Willmott, 1993, p.523). The valuable and rare aspects of an organisations culture often become part of the unspoken, unperceived common sense of the firm (Barney, 1986) and may become unobservable to other social actors not included in the cultural group. Consequently it may not be possible for an individual to be able to observe a culture and be able to describe what a particular value organisations culture adds, therefore when collaborative partners come together what value culture adds to the new entity (Lipmann and Rumelt, 1982).

Linstead and Grafton-Small (1986) suggest that culture is the result of the way in which meaning is staged rather than how it is transmitted from the unconscious individual or collective depths. They further argues that culture as a symbolic product is written and can be regarded as text but our view of text can have no integrated originary author, any consciousness of authority emerges from the process of producing text, dependent upon the recreation by a reader (Linstead and Grafton-Small, 1986). However transmission of culture goes beyond the view of Linstead and Grafton-Small (1986).

From a collaborative partner perspective, knowledge of an external object is always dependent on a complex web of internal (tacit) awareness, (Polanyi, 1958) since nothing can be perceived except

through the knowledge structure in which perception is embedded (Astley, 1985) and the reality that is observed is reality based upon a social reality. Creation of internal and external images (Jackson and Carter, 1986) including action and belief in the rites, rituals, stories and values which are offered to organisational members, as part of the seductive process in achieving memberships and gaining commitment. Instead of the social actors achieving a deep identification of corporate values there can be selective, calculative compliance, employee behaviour is congruent with realising the values of the corporation only in so far that it is calculated that advantage can be obtained by managing the appearance of consent (Willmott, 1993, p.537). Individuals contrive to distance themselves from the roles they play, therefore creating a reality that that is used for specific purposes (Willmott, 1993, p.539).

Culture strengthening devices which bear more than a passing resemblance to methods favoured within totalitarian regimes are designed to structure employees immediate wants and provide the calculus for their realisation, Through the strengthening of culture the space within organisations for expressing and developing awareness of and allegiance to, alternative norms or values is reduced and ideally eliminated Social actors powers are fully invested in and thus wholly committed to and exclusively by actions that are calculated to realize core corporate values (Willmott, 1993, p. 533).

Chan and Clegg (2002, pp.265) advances the perception of culture they further suggest that organisational culture is transmittable, receivable and as such could be programmable along a suitably identified conduit. The authors make an interesting point about the transmission of organisational culture, particularly the view concerning who transmits culture and what reality is being transmitted and their view supports the development of the research.

Consensus that culture is learned and learned from those who surround us on a social level, the underlying assumptions of our culture that in turn shapes our values, Low and Chapman (2003, pp. 55-71), further supports the view that if culture is transmitted within groups that through Transcultural Relativism distortions and assumptions within the values and belief systems can be learned, if learned can be adapted.

It is also important at this point to discuss what the effect of power distance, as defined by, Hofstede (2005, pp.55-58) would have within the communications and synthesis process. Hofstede's definition of power distance suggest that in order to assess the strength and capacity of the emerging cultural links that any analysis should consider the value that reflects the degree to which the less powerful members of a social system, in the case of collaboration the participating organisations, accept the unequal distribution of power among people in a social system (Bebington, 2007, pp. 597-621). Expand this view to the organisational level buy suggesting that organisational culture is understood in relation to the interactions among the deeper socio – political context of organisations, power relationships between them, everyday practices and the dominant meanings and values in each organisation.

Within the context of collaborative working this view of Foley and Hang-Yue (2006, pp. 38-57) is supported by Erez (2004, pp.583-598) who suggest that the socio political context promotes contact among cultures, so that individuals have to adapt to more than one context. Arguably this is the case within business when organisations come to collaborate. Subsequently, it could be argued that that synthesising collaborating organisational cultures can produce synergies in order to bring about synthesis where a homogenous yet heterogeneous organisational culture, pan a collaborative organisation, can be evolved to bring about both competitive and comparative advantage.

Ridley (1997, pp.51-58) raises an interesting point in so much he recognises that “infection” of individuals can occur; further prompting a question which suggests that if a structured mechanism can be applied, across a collaborative arrangement, would management would be able to influence the infection process in a multidimensional format. The argument and debate that now exists is how best to or what method can be applied from a business perspective, that can link this process to the multidimensional multi-level characteristics of complex organisations. Perhaps the term infection is slightly harsh, however, Low and Chapman (2003, pp. 55-71) suggest that stakeholders learn the underlying assumption of our culture; we are not born with it. Foley and Hang-Yue (2006, pp. 38-57) suggests that according to group socialisation theory, culture is transmitted from a group to group basis, as such within a business context, arguably variances and differences in culture will exist between collaborating partners and would be therefore be transmitted between them.

Micro physics of power govern and reproduce specific discursive practices which have the effect of constituting knowledge. Discourses emerge as regulated systems of statements which have both ideational and sociological (Linstead and Grafton-Small, 1986, pp.331-355). Alvesson and Melin (1987) challenge values shared internalised or identified or complied with from position in hierarchy to simple naivety.

The nature of reality is inherently undecidable and the existential ambiguity serves as the human drive to organise, to order and structure the world (Cooper, 1989 pp.479-502). Zucker (1977, pp.726-743) observed that the constellation of persistent symbols, beliefs and values that characterise a firms culture at least partially reflect the unique early history of the firm, including pattern setting influence of the company founders.

Feldman (1986) states that symbols perform an expressive function and are used in a type of action called symbolic action which is in contrast to substantive action. Substantive action is assumed to result from decisions taken in regard to objectives criteria such as external constraint. Symbolic action is used to develop shared meanings to enhance commitment and compliance. Joshi (2009, pp. 133-149) states that collaborative communications as a key mechanism by which the information dimension of control is exerted within exchange (collaborative) relationships and that there are three control mechanisms, output, process and capability through which the reinforcement dimension of

control is exerted within exchange relationships. He further states that communication between exchange partners is said to be collaborative when it is characterised by:

- High frequency, characterised by substantial information sharing
- High formality, characterised by routine interactions
- High reciprocal feedback,
- Use of rationality as a means of attaining influence.

Kralewski (2008, pp.33) and Joshi (2009, pp.133-149 ) provide a framework for analysis to determine firstly that there is indeed collaborative work being undertaken through the communication channels as identified above and also this could arguably determine the pace of synthesis of culture, influenced by Transcultural Relativism as previously identified. Pettinger (2000, p.26) gives his view as to what the preferred channels of communications. He describes the communications process captured through the use of three conceptual portals, formal communications, informal communications and consultative communications. However, for organisations engaging in a coordinated communications strategy they must possess awareness that communications usually exist to simultaneously support primary organisational agendas, secondary agendas and hidden agendas.

Pardo (2001, pp.1-6) with regards to the sharing of knowledge in Government, helps provide the research with an over view of some of the challenges in sharing or disseminating information they suggest the following should be considered when assessing the capabilities of organisations to share information.

- Competing views on how the information is shared will emerge
- Assessing how the information has been received and what the impact has been
- Trust, conflict and risk influence the ability to receive information
- The limitations of the communication infrastructure

Pettinger (2000, p.26) explains further, that through these portals the methods, singularly or collectively that could be used to communicate effectively are the following:

- One way,
- Two way,
- Upward,
- Downward

However, Pettinger fails to recognise that communication is also transmitted from a multi directional perspective. A point which is pertinent when exploring the concept of cultural synthesis and assessing the impacts that Transcultural Relativism will play when assessed against the required

corporate objectives. Particularly when considering Hofstede et al (2005, pp.18-20) view from an individualism / collectivism dimension the transmitter would need to demonstrate to the receiver the following in order to be successful (Pettinger, 2000, p.26).

- Clarity of purpose on the part of the sender or initiator
- Integrity of purpose
- Integrity of parties and relationships involved
- Use of language and media
- Visibility
- Clarity and unity of overall purpose and direction
- Being positive

The perceptions and interpretations of existing and current organisational cultures will influence the message through the following elements Pettinger (2000, p.26).

- Accident
- Filters through which the message is sent
- Negligence
- Design
- Distance
- Channels of communication
- Organisational toxicity

The transmission and receiving of cultural context will arguably influence cultural change, as De Certeau (1984, pp.4-16) explains through production leading to consumption and the distortions associated with social actor interpretations. Within the context of collaborative ventures it has been argued that cultural change is required when collaborating organisations integrate (Taormina, 2000: pp. 262-268; Levy, 2004: pp. 253-254; Lewis et al, 2006: pp. 95-98). Macintosh and Doherty (2007, pp. 45-64) suggest that the notion of a fragmented and weak culture where ambiguity and a lack of cultural consensus, and therefore consumption limitations is thought to be detrimental to the organisation in most instances because the organisation wide mechanism for guiding member behaviour is not available and uncertainty about expectations for behaviour is increased.

## **2.45 Cultural Change.**

In order to contextualise culture change at both the corporate and organisational levels, Linstead and Grafton-Small (1986, pp.331-355) a consideration regarding the wider determinants of change, its antecedents and conceptual positioning needs to occur. Barret (1998) argues that change can be exogenously or endogenously initiated, however, organisations response to change drivers is endogenously conditioned and therefore the trajectory of change cannot be fully anticipated.

Furthermore, Barrett (1998, pp.605-608) proposes that change programmes require momentum and change programmes are continually modified and adapted by those involved in it. Tsoukas and Chia (2002, pp.567-582) propose that traditional approaches to organisational change have been dominated by assumptions of privileging stability, routine and order. Consequently, as these drivers manifest themselves consideration will need to be given as Tichy (1983, pp.22-47) proposes, that some cultures may be more susceptible to change than others, and therefore drivers and manifestations vary in their influence and outcomes at both corporate and organisational levels.

When culture is a root metaphor, the researchers attention shifts from concerns about what do organisations accomplish and how may they accomplish it more efficiently to how is organisation accomplished and what does it mean to be organised (Alvesson, 1991). However, and in agreement with Darwin (2002, pp. 62-63) and Accenture (2006), cultural change will be a long term and continuous process through evolutionary and synthesis factors, unless a new dynamic to implementation is found. Low and Chapman (2003, pp.55-71) suggests that behaviour is driven by the underlying assumptions and espoused values that are embedded in the cultural “programming” of the members of the group or organisation. Feldman and Feldman (2006, p.611) support the view of ‘programming’ further by implying that as long as social actors perform routines, there is an intrinsic potential for change.

Diagnosis of the incumbent culture or in the case of collaborating organisations, their individual cultures, consistently appears within the literature as a factor to consider before any synthesis of culture occurs at the corporate level. Schein (2010, pp.311-313) supports this view by stating that, whosoever wishes to undertake cultural change, they are required to understand any new emerging environment and the existing cultures. In an attempt to diagnose culture Maron (1999, pp.86-96) developed the Organisational Character Index whilst Thornbury (1999, pp.1-15) developed research into organisational cultures suggesting a three stage or phases commencing with diagnosing the incumbent culture:

- Diagnosing the present culture
- Defining the desired culture
- Implementations

However, as De Certeau (1984, pp.6-18) further argues culture change manifests itself not as change but cultural adoptions by social actors through their distortions of the imposition of cultures from a dominant source. The manifestation of production and consumption does not lead to cultural transmission and assimilation but adaptation and insular distortions of cultural symbolism, from ineffectual representations and modes of behaviour leading to cultural camouflage of the assimilated social actors. Arguably, therefore rendering diagnostic models largely irrelevant.

From a social actor perspective Tsoukas and Chia (2002, pp.567-582) argue that if organisational change is viewed as a *fait accompli* its dynamic, unfolding, emergent qualities are devalued, even lost from view. Therefore, Feldman (1999, pp.228-224) supports the view that organisational knowledge is seen as a carrier of power relations that subjugate individuals for organisational purposes. Cognitive and social uncertainty is traumatic for the social actor, leading group members to seek ways of perceiving, thinking and feeling that they can share and that make life more predictable (Kilmann et al 1985, pp.46-63).

Knowingly and unknowingly organisations continually construct their cultures and identities through memory and history (Linde, 2009, pp.43-69), with cultural constructs having a strong normative orientation (Barney, 1986, pp.3-11). Organisations make sense of the present, creating new knowledge, but also consigning other knowledge to oblivion, through narratives of the past (Rowlison, Casey Hansen and Mills, 2014, pp.416-441). Consequently, within this change process the reweaving of social actor's webs of beliefs and habits of action, as a result of new experiences obtained through interactions, is a manifest product Tsoukas and Chia (2002, pp.567-582). Organisations are enabled or constrained by narratives of their past with potentially profound implications for cultural change as organisations can be locked into the grand narrative and organisational remembering (Feldman and Feldman, 2006, pp.861-867 and Hansen 2007 pp.920-953). This view is broadly supported by Kilmann et al (1985, pp.35-59) who suggest that in organisations that possess a mature culture, the culture becomes a constraint on innovation and that the social actors preservation of the glories of the past, is valued as a source of self-esteem, and employed as a defence mechanism. Therefore stories, memory and history are treated instrumentally as knowledge assets to be tapped into by social actors as and when required Borge (2008, pp.16-49).

Atkinson (2004, pp. 8-14) suggests that culture change is about developing a strong organisational competitive edge, arguably an alien concept in the public sector where competition from private companies to supply goods and service has been historically weak or not entertained. Culture excellence stressed the integrative nature of organisations Kanter (1989, pp.6-34) in parallel with NPM, by equating organisational success with the possession of a strong appropriate organisational culture.

However, attempts to modify such subtle and interdependent aspects of organisations through organisational development models have met with mixed results Porras and Berg (1978, pp.151-174). Barley (1986, pp.61-103) argues further that in fact change programmes need to be able to work on any given occasion as they do not work themselves out. Consequently this firmly places as a central context the role of management as an enabler to change.

Kralewski (2008, pp, 12-15) argues that there are three different cultural change approaches. He suggests the following method approaches are relevant in order to change culture:



- Revolutionary and comprehensive efforts to change the culture of the entire organisation
- Efforts confined largely to changing specific sub cultures within the organisation
- Efforts that are gradual and incremental, but nevertheless cumulate in a comprehensive reshaping of an entire organisations culture.

Kralewski suggest, an early understanding of the cultural environment of the collaborating partners is required and preferable. Low and Chapman (2003, pp. 55-71) agrees with this view, they suggest that it is necessary to investigate and compare behaviour in different organisations. Behaviour is the manifestation of culture, represented by the actions of people within the organisation or system. Ergo should an organisation wish to ensure that the action staff will take in certain situations is known in advance, and then they need to understand the underlying culture and norms of behaviour of the organisation?

Darwin et al (2002, pp.62-63) suggested that all cultural change could be described as “beauty parlour”, a superficial synthesis which will produce only superficial change. He advocates that changes in corporate culture should only be considered after less expensive options have been used. He further suggests that from a time frame perspective cultural change will take place over a longitudinal period in excess of ten years. However, Peon (2004, pp. 31-44) state that a qualitative long term cultural change in organisations is achieved through the radical transformations designed by its social actors, when they assimilate the broad and profound systemic thought social actors can acquire a higher level of consciousness of perception of themselves and their environment, culture is a strategic change process.

It could be argued that cultural change commences at the corporate level and the structure of the organisation and the planning and control of its work will then be no longer the same. Handy (1999, pp.262-263) reinforces Darwin’s (2002, p.64) view which suggests that companies gradually change their dominant culture, and the time frames for synthesis are long and based upon a continuum, not punctuated.

Thornbury (1999, pp.1-15) suggests that organisational culture, specifically changing organisational culture can be divided into two elements, easy and difficult to change. He suggest that changing or replacing the visible artefacts supported with changes to the espoused values of the organisation could happen in short time and produce a new corporate perspective. However, he states that within the corporate change plan consideration would need to be given and an understanding established as to the required timeline to change organisational behaviours and the core values of the organisation. In essence Thornbury (1999, pp.1-15) provides a framework for culture change:

- In order to create shared values involve stakeholders from all sections of the organisations. Collective participation ensures buy in to new values



- Use existing organisational events to ensure that values are always integrated with the organisational programme
- Involve people from mainstream areas of business to develop the values; it is less desirable to use consultants for this work.
- Include creative or developmental aspects of business in order to maintain interest throughout a long process of change.

Atkinson, (2004, pp. 8-14) suggests that culture change is about developing a strong organisational competitive edge, arguably an alien concept in the public sector where competition from private companies to supply goods and service has been historically weak or not entertained. I will now turn to review change within the context of Lewin (1947), focusing upon culture change as being designed from the corporate context.

The ability to manage change is a core competency for organisations (Burnes, 2004b, and pp.22-48) and that the drivers for change emanate from many levels of the organisation. (Burnes, 2004c pp.309-325). Lewin (1947) believed that resolving social conflict, contextualised to social actors could be achieved through facilitating group learning through democratic participation and so enabled individuals to understand and restructure their perceptions of the world around them. (Burnes, 2007, pp.213-231). Field theory, group dynamics, action research and the 3-step change model, often cited from Lewin (1947), emerged and formed an interlinked, elaborate and robust approach to planned change (Burnes 2004a, pp.1977-1002).

Lewin (1947) suggests arguably the most important phase of change, field theory is a continuous state of adaption where change and constancy are relative concepts, and group life for social actors is never without change. Only the differences in the amount and type of change exist. Lewin (1959, p.219) suggests that group behaviour is shaped by intricate field of symbolic interactions and forces that not only affect group structures but also modify individual's behaviour. Allport (1948, p.11) noted that the group to which an individual belongs is the ground for their perceptions, their feelings and his actions. The nature and characteristics of a particular group causes it to respond to the forces which impinge on it and how these forces can be changed to illicit a more desirable form of behaviour. (Burnes, 2004a, pp.972-1002). Therefore, change must be at the group level and should concentrate on factors such as group norms, roles, interactions and socialisation processes to create disequilibrium and change Schein (2010, p.311). An individual's behaviour is a function of the group environment or field, Lewin (1947) and as such arguably behaviour change is a slow process. However, Lewin further recognised that a crisis within the organisational context can bring about a radical and swift change in the forces in the field and the status quo is no longer viable.

New patterns of activity rapidly emerged from these state of crisis and a new equilibrium (or quasi stationary equilibrium) can be formed (Kippenberger, 1998a, pp.10-12). Quasi-stationary social equilibria, arguably is being maintained by certain forces including culture. Consequently any

changes in group behaviour stem from changes in the force within the field Lewin (1947). Therefore change only occurs when the field changes and the result will depend on which forces increase and which diminish. Burnes (2004b) describes Lewins action research, which in turn draws upon field theory in order to identify the forces that focus on the group to which the individuals belong. It draws upon group dynamics to understand why group members behave in the way they do when subjected to these forces.

Schein (2010, p.311), in keeping with the view of author interpretation of Lewin, (Cummings, Bridgman and Brown, 2016, pp.33-60) develops the context of the three step model of change. Step one becomes a three stage processes requiring organisations to unfreeze, providing disconfirmation of the validity of the status quo, induction of guilt or survival anxiety for social actors and creating psychological safety. Step two: moving of organisational positioning, which Schein (2010, p.311) argues is difficult to predict or control the direction of change due to complexity of the forces concerned. Step three: Refreezing: Refreezing seeks to stabilise the group at a new quasi stationary equilibrium in order to ensure that the new behaviours are relatively safe from regression.

Management literature accepts that change as a three step process pre-eminence, is a foundation upon which the field of change management is built. (Cummings, Bridgman and Brown, 2016, pp33-60). However, Lewin's work is not without its critics. Over the last twenty years, where the focus has been on rapid, transformational change, the change as a three step model within its associated framework has become seen as outmoded and irrelevant to the needs of modern organisations (Burnes, 2004a, pp.977-1002). Wilson (1992 pp.22-59) argues that Lewin is seen as advocating a top-down management – driven approach to change, ignoring situations requiring bottom up change and that Lewins planned approach is too simplistic and mechanistic, (Pettigrew, 1990a, pp.267-292).

Cummings Bridgman and Brown (2016, pp.33-60) further argues that Harwood Studies were undertaken in an atypical organisation, the organisation had already been employing participative management as such, there were considerable generalisability issues from the research as arguably the science was methodologically flawed.

Kanter et al (1992, pp.18-52), argues that Lewins work is quaintly linear and static conception is so wildly inappropriate difficult to see why it has only survived but prospered. Assumptions were made in Lewins research, that organisations operate in a stable state and that the findings were only suitable for small scale change projects, ignoring organisational power and politics and was top down and management driven (Burnes, 2004a, pp.977-1002). This view that is further supported by Dawson (1994, pp.17-94) stating that Lewins work is only relevant to incremental and isolated change projects and is not able to incorporate radical change projects,

Cummings Bridgman and Brown (2016 pp.33-65) argue that change as a three step process is not as significant in Lewins writing as both his critics and supporters have either assumed or would have

us believed, the foundation has less to do with regards to what he actually wrote and more to do with others repackaging and marketing, largely a post hoc construction. Change as a three step model develops a life and career of its own that follows the patterns outlined by either researchers who have taken critical perspective on the dynamics of disciplines (Becher and Trowler, 2001, pp.14-37).

However, organisations, over the last decade, have been viewed by practitioners through the lens of complexity theory (Burnes, 2004c pp.309-325) where the emergence of order in dynamic nonlinear systems, operating at the edge of chaos, where the laws of cause and effect do not apply (Haigh 2002, pp.462-469). Burnes (2004, p.9) states that negative interpretations of Lewin's work stems from a misreading of how Lewin's perceived stability and change argue that commentators have seen the advent of complexity theory as strengthening the case against Lewin. However, similarities between Lewin's work and that of complexity theorists (Kippenberger, 1998a, pp.10-12) suggest that Lewin's work should not be discounted within the academic literature.

These perspectives from arguably a critical point for the research to examine. Referring back to Handy (1999, p.145) definition of organisational cultures any assessment of pervading organisational cultures would need to be initially undertaken. Clearly if an organisation that was driven by a power culture was collaborating with an organisation that is intrinsically role centred then arguably insurmountable tensions would exist.

If we believe Schein's (2010, p.20) view of culture where he argues that organisational culture is based within three levels, arguably the common denominator in all levels are human beings. Ergo, in order to change organisational culture arguably social actors within organisations will need to be managed and influenced and that their values, beliefs and assumptions will need to be understood.

## **Section 5: Conceptual Framework.**

Trafford and Lesham (2008, pp. 43-44) offer the view that conceptual frameworks provide research with a theoretical overview of the intended research, coupled with an order to the process for the research itself. By interrogating the literature, the views and knowledge given by the researcher's, will influence the theoretical perspectives of the research which will further guide how you will investigate the research environment. Trafford and Lesham (2008, 43-44) confirm that the main benefit for developing a conceptual framework for the research to be undertaken, is that the framework should link the research that is to be undertaken with the existing body of knowledge in the subject area whilst providing an initial structured analytical framework.

The environment within which the research is being undertaken is arguably complex, multi-dimensional and on a multilevel. Consequently, I exercised considerable caution to ensure that the conceptual framework, which has been formed through a challenging and critical evolutionary process and by adopting the required academic protocols and following a logical and systematic

process, has been derived from quality assuring and assessment of the underpinning theoretical information. The framework contains a number of abstract concepts which link to form a collaborative paradigm map outlining key management considerations. The conceptual framework has been developed from a range of supportive theoretical contexts which will collectively bridge the gap in existing literature by affording the research an opportunity to develop a hybrid version of theoretical lenses. The hybrid lens will be applied across the designated research questions and consequently the theory will be systematically explored in order to further clarify the identified gap in the existing theory. In order to fully explore and address the research questions the following theoretical concepts will be employed to address the relevant research questions and thematic areas.

Thematic area 1, research questions 1 & 2:

By combining the academic positioning of Schein's view of structural stability with his theory regarding layers of cultural engagement coupled with Hofstede et al (2005, pp.348-387) positioning upon the requirements of scoping competitive advantage within organisational cultures, both question 1 & 2 will be examined and gaps in the existing literature will be identified.

Thematic area 2, research questions 3 & 4:

Again, by employing a collective theoretical lens developed from Schein's concept of the three levels of culture with Lewin's concept of creating significant disequilibrium within the environmental context to bring about cultural change I will examine the wider cultural influences.

Thematic area 3, research questions 5, 6, 7 & 8:

For thematic area three I will apply Schein's concept of the issues of behaviours, group norms and transmission of culture. Additionally. I will in conjunction with this theoretical paradigm, employ aspects of Hofstede et al (2005, pp.384-387) theory regarding reproduction of organisational cultures and the associated influences.

Thematic area 4, research question 9:

Thematic area 4 will be examined through the wide application of mutual organisation altruism within a framework of Cultural theory derived from Hofstede et al (2005, pp.384-387) formalised routines acculturalisation and cultural shock.

Thematic area 5, research question 10:

Thematic area 5 will be examined through the application of Schein's theory regarding patterning or integration of culture within a wider framework.

Upon the issues raised, the developed conceptual framework will inform my research with regards to the development of academic cognisance. The literature review provided an opportunity to contextualise and orientate the relevant literature. However, for the purposes of this research thesis, on its own, the literature review cannot answer the research question. In order to develop the thesis further, I will detail the requirements of the research methodology that was employed within the thesis, within Chapter three.

### **2.51 Transference of the Conceptual Framework.**

The conceptual framework model is transferable to other contexts, including public sector collaborations, private sector collaborations and a combination of both public and private sector collaborations (Lincoln and Guba, 1985). The framework can be applied in order to develop understanding and insights into the paradigm of Transcultural Relativism. However, as previously identified and supported by Firestone (1993, pp.16-23) by applying a social sciences paradigm of enquiry within the research, the model cannot be used to provide a basis whereupon findings can be generalised. The social sciences paradigm, within which the research has been constructed and justified previously, cannot be extended from a generalised perspective.

## **Section 6: Chapter Conclusions.**

In conclusion, I have demonstrated that for the purposes of this research thesis, I undertook a structured review of the underpinning theory, in a methodical and consistent approach and that the derived conceptual framework supports the research methodology that will ultimately lead to successfully answering the research question. In addition, I have developed and conceptualise new paradigms of enquiry from the conceptual framework in order to suggest and progress further future research in other associated business areas.

The wider research paradigm has been contextualised against the backdrop of macro, meso and micro environmental factors, that when combined, have in part, and created the phenomena of Transcultural Relativism.

I offer the view that after undertaking a search and review of the literature available that very little has been written, discussed or debated with regards to the influences of Transcultural Relativism when managing cultures across multiple partners or agencies. This is especially true with regards to the police service environment, where changes in the Police Act 2009 mean that a step change has occurred over the last few years, increasing in pace especially over the last year where collaboration across multiple partners is now the established business model. I will argue that the research that is being undertaken will subsequently be original and will add new knowledge to this area of business.

## **Chapter 3: Exploring and Designing the Research Process.**

### **Section 1: Introduction to the Research Methodology.**

#### **3.11 Setting the Context of the Chapter.**

The purpose of this chapter is to illustrate and justify both the paradigm of investigation employed in the research and the assumptions upon which they were based. I begin by identifying and defining both the context and scope of the study that formed the research subject, followed by an examination of my own role within the research process thorough application of reflection and reflexivity. Following this, the remainder of the chapter is devoted to describing the design of the investigation.

For research purposes the period of examination was as follows: the loose development of the shared services consortium commenced in mid-2008 and continued until the end of 2008, and as such, I constitute this as the beginning of the ethnographic observational period which I characterise as phase one pre consortium. The consortium further developed over the next eighteen months until the mid-2010 where substantive structural and objective purpose for the consortium emerged. The ethnographic observations continued during this eighteen month period and for the purposes of the research I characterise this as phase two, the development / initiation phase. The final phase of ethnographic observations took place over the last six months from mid 2010 until the beginning of 2011 and I characterise this as being phase three post creation of the consortium. It is during this period in the research that I employed both self-selected interviews and the survey.

The research was undertaken as a longitudinal study between 2008 and 2011 with two elements of fieldwork, the first element, ethnographic observations, were undertake throughout all of the three phases of the collaboration from 2008 until 2011, and the second element, interviews and survey methods, were employed during the third phase of the collaboration in 2010.

#### **3.12 Identification of the Research Study Environment.**

In developing the research methodology section, it is important to illustrate at this point, the wider context of the characteristics and structural significant of the research environment. Therefore, I will now present not only the research environment condition but also how the research process engaged, from both a temporal and logistical perspective with the research environment. The research undertaken was centred within two police constabularies, namely Kent and Essex. Both forces had initially been involved in a wide range of collaborative initiatives across their respective family of forces and where appropriate also had developed partnerships with other forces. .

Force collaboration and co-operation was nothing new, however, post the Neo-liberal influences of the late seventies and early eighties and the subsequent engagement with both Compulsory

Competitive Tendering and Best Value requirements OGL (2015), police forces increasingly engaged in a range of collaborations in order to improve efficiency, productivity and utilisation, whilst delivering service improvement to the public. The Labour government of 2005 introduced the concept of forced force mergers in an attempt to accelerate service improvements and efficiency gains by merging two smaller forces with a third larger force. The rationale behind this was to provide the two smaller forces with increased resilience, capacity and capability. In terms of hegemony there would be a lead dominant force. Preparations for forced mergers continued through 2005/2006 with significant planning undertaken across the designated forced partners. Essex were to merge with Norfolk and Suffolk, whilst Kent were to merge with Sussex and Surrey. However, in 2006, the proposal was shelved for political expediency reasons and forces were free again to develop collaborative and co-operative working arrangements within a wider geographical operational envelope. Subsequently, a decision was made with senior officers and the respective police authorities of both Kent and Essex to develop a wider framework of collaboration between the two forces, to leverage greater opportunity of developing operating synergies in order gain synthesis within some of the divisions and departments. However, from a relationship perspective, this new collaborative venture would differ significantly from the proposed force mergers as both participating partners were identical to each other in terms of finances and resources, in essence a collaboration between equal partners.

Within the framework of the Policing and Crime Act (2009), section twenty three afforded forces an opportunity to develop shared working practices, within a legislative framework, in order to deliver greater efficiencies and optimum service levels. Section twenty three evolved three types of relationship scenarios, these were, shared services consortium, joint venture vehicles and strategic alliances. The research that has been undertaken was within the first of these, a shared services consortium. A shared services consortium is characterised where two or more forces create a new independent entity, within which all participating forces second their resources into. Each force has shared ownership and governance of the entity, whilst staff members, seconded, from all participating forces are considered to be under one command and control structure and on face value acquiring a new corporate identity. The research took place within a shared services consortium, where staff were evenly seconded into the new entity from both participating forces. Approximately two hundred and ten staff were seconded into the shared services consortium, with a joint operating revenue budget of twenty million pounds and capital budget of twelve million pounds. Geographically, the study covered both Kent and Essex and was inclusive of the two main operating centres and a further six satellite operations that were involved in the shared service consortium. The staff were from a wide demographic and had varying lengths of continuous service with their own associated force.

I will now turn to considering and evaluating myself as a social actor, within the research process, through examining reflexivity and reflection within the context of the research.



### **3.13 Reflexivity and Reflection within my Role as a Researcher and Senior Manager.**

I will now examine my role not only as the primary researcher but also, additionally, in my role of senior manager within Essex Police at the time of the initiation, application and development of the section twenty three shared services collaboration agreement. I will outline considerations of reflexivity and reflection and apply this self-examination approach within chapter 4 the analysis section.

Reflection refers to the beliefs, values feelings and implicit assumptions used in setting and solving a problem (Mezirow, 1991) providing a mirror image affording an opportunity to engage in a self-examining process and becoming observers of our own practice (Hibbert, Coupland and MacIntosh 2010, pp.47-62). Reflection generally relates to things that are in the main readily available to us and does not necessitate a change in the person reflecting, although the results of our reflections may lead to change (Hunt and Sampson, 2006, p 4). Reflection is an individual activity that takes place independently of others reliving and rendering who said and did what, how, when, where and why (Hibbert et al. 2014, pp. 278-298) which may lead to insight about something not noticed in time, pin pointing perhaps when the detail was missed. (Bolton, 2014)

However, whilst reflection provides an opportunity to self-examine, a shift in social sciences research, (Chow et al. 2011, pp. 141-156) from reflection to reflexivity considers the involvement of the practitioners professional and personal values and frames and their impact upon his / her working activity (Schon, 1983, pp. 23-38). Gibbons, Limoges and Nowotny (1994, p.3) suggest that research is socially accountable and reflexive, therefore as Bruno (2010, pp. 527-543) states reflexivity within the research setting is now a primary requirement for professional work.

Sinacore et al (1999, p 267) defines reflexivity to be the practice of observing and locating one's self as a knower within certain cultural and socio historical contexts, it promotes self-awareness scholarly accountability and recognition of a range of human truths. Reflexivity is a stance of being able to locate oneself in the picture, to appreciate one's own self influences. Reflexivity is potentially more complex than being reflective in that the potential for understanding the myriad ways in which one's own personal perspective influence the knowledge and actions which are created is potentially more problematic than the simple searching for implicit theory (Fook, 2002, pp. 33-56). If reflexivity is not considered in research, the lack of consideration of wider conceptual issues, influence and limits theory development: Hibbert et al. (2014, p. 9) provides a basis for Intellectual isolation limiting debate and creativity, and facilitates a lack of consideration of competing views, (Gergan, 1997) and (Sull, 2001, pp. 1-6).

Davies (2008, p.1) argues that when undertaking social sciences research, there are implicit assumptions that researchers are investigating something outside ourselves and that the knowledge we seek cannot be gained solely or simply through introspection. Clifford (1986, pp.28-42)



subsequently argues that an ethnographer can no longer metaphorically stand on a mountain top from which authoritatively to map human ways of life and that researchers will need to come closer to practitioners, understand their problems and work with practitioners in developing the research and disseminating research (Gold and Bratton, 2014, pp.400-415). All researchers are to some degree connected to or part of the object of their research this is true in my case (Davies, 2008, p1) therefore through applying reflexive concepts I tried to ensure that reducing or controlling the effects of my role as a senior manager on the research situations, maintaining distance through observation, and my interaction with other social actors was kept to a minimum (Davies, 2008, p2).

Depending upon the extent and nature of these connections, questions arise as to whether the results of the research are artefacts of the researcher's presence and inevitable influence on the research process. I will develop further this concept within my own examination of the data and the wider implications for subjective enquiry within the analysis chapter. For these reasons consideration of reflexivity are important for all forms of research.

I support the view of critical realism Bhaskar (1975) accepting the existence of a separate social reality whose transcendently real nature makes it possible of knowledge. The recognition of the separate and interdependence of the two levels of social structure and individual action builds on tension between theoretical abstraction and descriptive detail (Davies, 2008, p.26). Reflexive persons go through a dual process. They use their personal experience to understand and critique the knowledge that is introduced to them, they appraise and make sense of their personal experiences using that involving cognitive affective and experiential processes. The connection between the researcher and the research setting, the social world, is much closer where the nature of research objects, as conscious and self-aware beings, make influences by the researcher and the research process on its outcome both more likely and less predictable, especially ethnographic research (Davies, 2008 p.2)

To promote a better understanding of self and others within a collaborative context Cunliffe and Karunanayake (2013, p. 385) question the way researchers position themselves in relation to others in the research methodology, their interactions and the research accounts. Reflexivity occurs in challenging the relationships between the researchers and others world views and the latent construction of theories (Schultz and Hatch, 1996, pp.529-557). Van Maanen (1988) states as researchers we are situated within knowledge communities, each with its own theoretical concerns. Swales (2004), where researchers contribute to the further development of the field through theory building from within knowledge communities, focusing upon theory development rather than exploring how these products have been created (Rennie, 2004. pp.14-35). Reflexive practices question and explicates methodological practices to help make space for alternatives.

Being reflexive affords opportunities to develop strategies to question our own attitudes, thought processes, values, assumptions, prejudices and habitual actions, to strive to understand our complex

roles in relation to others (Bolton, 2014, pp.39-45). Smith (2005, pp.1-25) argues that strands of reflexivity, trace our self-conscious of reflexivity through questioning claims that we have or can arrive at fixed, determinate propositions about the world rather than propositions about propositions. I will argue that applying reflexive processes afforded an opportunity to examine the complexification of thinking and experience or thinking about experience, processing or exposing or questioning our ways of doing (Hibbert Coupland and MacIntosh, 2010, pp.47-62). Through being reflexive and not getting rid of the self in the process, but doubling the self, distancing myself to a greater or lesser extent, standing outside myself and observing what we are doing and thinking (Hunt and Sampson, 2006, pp.20-28) elevated opportunities for my conceptual thinking beyond my own bias, subjectivity and reconceived paradigms. Therefore the reflexive thinker focuses thoughts, feelings, values and identities and their effect and impacts upon others, their situations and professional and social structures therefore in order to be reflexive I was required to stand back from belief and value systems, habitual ways of thinking and relating to others, their structures and understanding themselves, and their relationships to the world, in the way the world impinges upon them, not how I believed, through preconceived views and bias what was the case (Bolton, 2014, pp.15-26).

How we are involved in creating social or professional structures, counter to our own values requires consideration (Bolton 2014, pp.15-26). Kelly (1955) recognise that our own, limited construct systems, are being used to appraise the construct systems of other people. Knowledge is not enough to change ones deeply internalised predispositions, a psychodynamic experience is essential in relation to some kind of bias (Holland, 1999, pp.463-483). Scientific research is not an accurate window on external reality: but it is one truth claim among many (Freshwater and Rolfe, 2001, pp.526-537) questioning habitual ways of seeing and acting in the world, making sense of actions and events or resolving problem that are usually taken for granted Liberati et al (2015, pp.45-52). Therefore, arguably, always open to question and challenge the objectivity of a conclusion (Alvesson, Hardy and Harley 2008, pp.13-33).

The relationship between myself as the ethnographer and my research subjects in the field, formed the basis of subsequent theorising and conclusions of one such truth claim (Hardy and Clegg, 1997. pp.28-45) If we argue that the activities and texts of our informants are really expressing not their obvious surface message, but an underlying one about the nature of their society, then in a reflexive displacement of this analysis I may question my own activities in producing a text about these others (Davies, 2008, p.8). However, as part of this truth claim, I need to acknowledge, as an ethnographer, that through my participation that I too also helped to construct the observations that formed elements of my data and subsequent conclusions upon a version of truth (Davies, 2008, p.9).

Hibbert et al. (2014, pp.278-298) identifies two types of recursion in reflexivity strategies or pathways upon which reflexivity can be constructed.

1. Directed active approach “correcting for bias” (Woolgar, 1988) extended by autonomous reflexivity, reaction to shock or failure.

2, Reflexivity as an unconscious process, eliminating unconscious bias, (Thuraisingham, 2013), by which the process of reflection is itself modified

Reflexive analysis is employed to expose the underlying assumptions on which arguments and stances are built (Hibbert and Cunliffe, 2013, pp.18-33). We are socialised into assumptions as we internalise world views, world hypothesis, cultures, and cosmologies thought styles or paradigms (Holland, 1999, pp.463-883). Researchers involved in multi-disciplinary conversations, make assumptions visible, and bring richness to the conversation, supporting us as researchers in questioning our world view, whilst also, recognising that in practice there are many voices that cannot be involved in the interpretive process Hibbert Coupland and MacIntosh (2010, pp. 7-62). As researchers enter conversations with the data, we engage with the context in which it and we are situated and during the process of relating data theory, researchers may realise that they are projecting their worldviews onto the context. I consider that from a reflexivity perspective that direction one was largely undertaken. My role at the time of the research, as a senior manager within the research environment, I recognised I had inevitable bias. Bias needs to be countered through insider- outsider conversations in collaborative processes with research partners in two ways conversations must be situated in the moment of interaction with the research participants and with other collaborators as emerging insights are captured and refined (Le and Jarzabkowski, 2011, pp.130-132).

I was self-aware of my need to develop a subjective pathway for the research (Hunt and Sampson 2006, p.4). At the heart of reflexivity, engagement with another's (Hunt and Sampson 2006, p.4) involves as a researcher creating internal space. Within this internal space I attempted to distance myself from myself so that I was both “Inside and out”. Hunt and Sampson (2006, p.7) further state that instead of assuming I was a neutral observer, I needed to acquire an awareness of the way I was influencing both the research process and the social actors, and how theirs and my reflections, on their roles, become an integral part of the written report. Therefore, as a researcher and senior manager this approach allowed me to suspend my assumptions that I had absorbed from mutual cultures and terms of reference (Aull, 1999). In order to support reflexivity in the research I employed aspects of the following two reflexivity frameworks:

Johnson and Duberleys (2013, pp.1279-1303) propose an additional metatheory, a taxonomy of three forms of reflexivity:

1. Methodological reflexivity, preserve objectivity by examining impact of researcher and research method on the research.
  2. Epistemic, impact of knowledge norms and conventions
-

### 3. Hyper reflexivity which deconstructs texts to reveal alternative readings

Employing element one of the model to the research, methodological reflexivity characterised where I attempted to preserve objectivity by examining impact of me as the researcher and the research methods I employed on the research. Secondly, Hibbert et al. (2014, pp.278-298) develops a further framework, Relationally Reflexive Research Practice, defined as creative engagement with experience that has the potential to produce more expansive and transformative consequences with regards to:

The development of ideas

The development of researchers, their practices and relationships

The thought action repertoires of people in the researched organisation

Carlsen and Dutton (2011, p.15) states that relationally refers to the social process, practices and relationships occurring between people in their everyday life as person, manager and or researcher, whilst Lambrechts et al (2009, pp.39-58) focus attention on the unfolding of multiple understandings and the development of new ways of theorising embedded in a network of possible connections and relations with their surroundings.

The second element, reflexivity, assumes a researcher becoming conscious of their own assumptions and prejudices, (Shotter, 1996, p. 29 and Lynch, 2000, p.29) additionally developing to be viewed as continuous intentional and systematic self-introspections (Brannick and Coghlan, 2007, p.144) and one where a wider and fuller examination of the conceptual frameworks within which researchers work occurs. (Harding, 1996 p.156). Relationally reflexive practice can be methodologically innovative because it can mean researching with rather than researching about practitioners and their contexts. (Kempster and Stewart, 2010, pp.205-219), therefore leads to theory-building as a process of co-production (Tranfield et al, 2004, pp.315-386).

By applying relational practice with reflexivity the researcher critically questions the multiple possible connections with their surroundings, their limits of prejudices, their possible relationships to the situation they are in as well as their own role of researcher – participative relationships. Hibbert et al. (2014, pp. 278-298). Hibbert et al (2014, pp.278-298) also proposes two types of Relationally Reflexive Research Practice: D-Reflexivity, characterised where the researcher deconstructs and reconstructs texts and knowledge claims and R Reflexivity where the researcher reconstructs and re-presents alternative and marginalised readings. Exploring R-Reflexivity, the practices from a holistic relational perspective rather than the individual researcher perspective, is an alternative to the objectivist approach and allows researchers to study the intersubjective and interdependent nature of organisational life (Bradbury and Liechenstein, 2000, p. 150) and has been employed within the context of the research.

Consequently I will argue that the consideration and application of reflexivity has enabled me, as the researcher and senior manager, to acknowledge my taken for granted values and consider how these impinge on both my research and my practice (Pellatt, 2003, pp.2-6).

## **Section 2: An Analysis and Justification of the Applied Research Methodology.**

### **3.21 Contextual Position for the Research Methodology.**

The lexicon of the research process could, at times, be best described as confusing, particularly when defining the research process itself. (Townsend and Burgess, 2009a, and Streiner and Sidani, 2010). In order to position this research study within a relevant and pertinent methodology it is practical to develop the methodology utilising a pluralistic approach (Descartes, 1968, p. 19 and Hunnex 1971, p.3). Crotty (1998) refers to research methodology as being a philosophical framework and the fundamental assumptions of research. Sachdeva (2008, p.7) suggest that the research methodology should seek to apply a holistic approach in dealing with:

- Understanding behaviour and the meaning of that behaviour in its specific context
- Expressing causal connections between variables
- Obtaining a temporal appreciation of social phenomena and their interconnections
- Generalising to larger groups of individuals than those actually forming part of the investigation.

Agreeing with the concepts of Sachdeva (2008 p.7) the research that was undertaken was based within the social sciences, where there is a need to interpret and contextualise human understanding within their own environments. Hunnex (1971, p. 1) provides the researcher with an historic setting for the derivation of the word philosophy, namely *philein*, to love and *sophia*, meaning wisdom. When used in this combination the modern world inherited a new social science directly from Socrates, Plato and Aristotle dedicated to the love of wisdom. Socrates view was that an unexamined life was not worth living and the chief dignity of man was the exercise of reason in search of truth. Blackburn (2008) further supports, from a modern perspective the view that the study of the most general and abstract features of the world and categories with which we think, mind, matter, reason, proof, truth. In short, arguably philosophy attempts to examine life and the world as a whole.

In its critical form philosophy adds substance to the research process, and therefore strongly influences the research methodology. By attempting to examine assumptions and ideas within the context of the research, a wider understanding of the theory of knowledge, the epistemological position, (Hawthorne, 2005, pp.5-22) has been gained. Arguably, this strand of philosophy provides the analytical foundation in order to progress long term the academic research that has been undertaken.

Within its constructive function the philosophical position aids the academic research process by providing it with a mechanism to organise all of the facts, obtaining a view subject to environment, human input as a whole or from a holistic setting. Consequently, this area of philosophical thought deals with the ontological position (Colomb, 2007, pp.7-14) or the theory of reality and the higher levels of human thought contained within metaphysics. When these ingredients are combined the overarching view from an academic research perspective is that philosophy has served to give expression to man's speculative interests: his efforts to understand himself in relation to the universe as a whole.

From a modern philosophical perspective, philosophy tends to diverge into two different and distinct directions. Hunnux (1971, p. 12) suggest that these two positions are analytical philosophy and existential philosophy. English speaking philosophers tend to be analytical, with some exclusion such as Marxists or Neo-Thomists, being characterised by being primarily concerned with all uses of reason and language, whether they are factors that constitute knowledge claims or value judgements. I sought to gain human insight into the world as the social actors view it in developing a philosophical lens that reason (Descartes, 1968, p.20) that supports an epistemological position, largely interpretivistic within an existential philosophy. The contemporary existential philosopher, including the field of phenomenology, has for their primary concern the components of the human situation as a baseline for their beliefs where their logic is based upon dialectic enquiry rather than traditional methods or mathematics. This was very much evident within the research that is being undertaken.

### **3.22 Paradigms of Enquiry Pertaining to the Research: A Philosophical View.**

Kuhn (1970, pp.4-5) provides a definition that was appropriate for the purposes of this research that describes the concept of a relevant enquiry paradigm being: "A cluster of beliefs and dictates which for scientists in a particular discipline influence what should be studied, how research should be done and how results should be interpreted".

Kuhn further suggested that the social sciences is subject to pressures causing periods of revolution and instability, arguably, unlike the natural sciences which sees certainty and generalisability due to the rigours of the research process, philosophy, and methodology.

Bell (1969, pp.417-418) suggest that obtaining access to the relevant research stakeholders and their subsequent views or "paradigms", is required in order to assess and understand the research environment within complex organisations, within a social sciences setting, with a view to supporting the ontological and epistemological position. Therefore, I support the view of Bell (1969 pp.417-418) that in essence gaining access to the research subject's paradigms or lenses of beliefs was integral to the success of the research and Miller (2004, pp.217-227) access to the research sites does not

automatically grant access to accounts. Access is therefore an ongoing concern which is present in all the relationships in which the researcher engages.

Within the academic research environment paradigms of enquiry, the philosophical underpinnings of human thought, traditionally divide between subjectivism (Stroud, 2000, pp.6-22) and objectivism (Rand, 1990 pp.18-30).

The paradigm of enquiry should reflect the social world within which the research sits. The accounts the people give of their actions and understandings are highly context-dependant (Potter and Wetherell, 1987) and therefore stable meanings cannot be reliably inferred from what people say (Alvesson and Skoldberg, 2000). Consequently, a paradigm of enquiry that is supported by a subjectivist approach is fundamentally more likely to deliver research findings which encompass a view of reality that arguably cannot be quantified by anonymous observation and derived from the research subjects themselves. However, a criticism of a purely subjectivist approach is that it may fail to address the whole research question by constantly attempting to find conclusions that are sourced through subjectivism, therefore, rely upon interpretational factors such as opinion. Arguably, research findings, in order to provide a realistic structured perspective, may also need to be supported by aspects of an objectivistic paradigm.

Paradigms of enquiry can divide into three theoretical lenses. James (1995, p.17) offers the third paradigm to the academic audience and to researchers generally. Pragmatism in the view of James (1995, p.19) is primarily a method of settling metaphysical disputes that might be otherwise interminable. Pragmatism tries to interpret each notion by tracing its respective practical consequences. Arguably, within this social science research study pragmatism, as James describes, played an important role within resolution of tensions within the research, however, pragmatism will play only a supportive role in the largely subjectivist context. Ostensibly the research question and the research environment, employed a paradigm of enquiry which was largely based within the subjectivist environment.

The research paradigm of enquiry moved along a continuum, between all philosophical stand points in order to answer the research question fully. However, whatever paradigm of enquiry is selected, all paradigms must consider both the ontological and epistemological positions. Defining research that is solely contained and bounded within one paradigm is arguably challenging and exposed to criticism. Whilst the research had a propensity for the subjectivist paradigm it would be wrong to infer that this was in fact mutually exclusive and where required the research process travelled along a continuum between subjectivism and positivism exploring emerging concepts and assessing theories.



The research that was undertaken falls solidly within the umbrella of the social sciences (Sachdeva, 2008, p.10-17). Consequently, I drew upon a number of philosophical arguments and insights from this paradigm in order to develop academic theory to support the thesis and the conceptual findings.

### **3.23 Application of the Theories of Reality Contained Within the Research.**

Within the framework of this study, it was a requirement to examine and assess the ontological position, (Colomb, 2007, pp.12-25) specifically how the social actors view reality as they perceive this for themselves. Alvesson and Skoldberg (2000, p. 183) suggest that the question is not whether there is a reality, or whether it is interpreted or not, but rather how much reality is interpreted and how. Watson (2000 p.501) state that reality cannot be mirrored, represented or captured by the human observer. The human must use the language of the culture of which they are a part, both to make sense of what is before them and to talk about it. This means that they inevitably talk or write about reality which is their own construction

Blackburn (2008, p.260) defines ontology as: "To be is to be the value of a bound variable, a principle not telling us what things exist, but how to determine what things a theory claims to exist". I offer a view that arguably, ontology within this research process, is concerned with the reality or the perceived reality that exists within the research environment and how subsequently the researcher investigated the research environment. The philosophical debate at this point divides into two academic camps, objectivism and constructivism. These two diametrically opposed perspectives are characterised by the following pertinent questions that I considered:

Can the phenomena under investigation have a reality external to the individual? (Rand, 1990, pp. 12-27). If this belief is held arguably I should examine the research environment from an objectivist perspective.

Or alternatively:

Is reality a consequence of an individual constructing the world from within their own consciousness? If this belief is held the research environment should be examined from a subjectivist perspective (Stroud, 2000, pp. 6-22).

In order to develop and rationalise the objective v constructivism debate and the subsequent research methodology that was devised from within the context of this research it is pertinent to offer a definition of both the objectivism and subjectivism perspectives.

Rand (1990) provides a definition for objectivism which suggests that: "Objectivism is an ontological position that asserts that social phenomena and their meanings have an existence that is independent of social actors. It implies that social phenomena and the categories that we use in



every day discourse have an existence that is independent or separate from actors, or to contextualise the definition further reality imposes itself on an individual's consciousness from without.

Stroud (2000) provides a definition for subjective which suggests that: constructionism assert that social phenomena and their meanings are continually being accomplished by social actors. It implies that social phenomena and categories are not only produced through social interaction but they are in a constant state of revision. Or to contextualise the definition further, reality is a product of individual consciousness from within reality internal to the mind (Descartes, 1968, p.29).

From a philosophical perspective, arguably, ontology can be further diametrically characterised by the realism and nominalism debate. I will now offer a characteristics of the realism perspective:

Realism: (Nochlin, 1991)

- Realism (Sayer,1999) seeks underlying unobservable structures to explain reality
- Different levels of engagement with the world (reality) uncovered by testing theories of reality with reality itself.
- Realism takes the view that the social world exists independently of the individuals experience of it
- Social world is external to the individual and is made up of structures that are tangible, hard and accessible by means of observation and measurement
- Social world therefore exists prior to human consciousness which means (Reality dictates that it is prior to the existence and consciousness of the individuals
- Realists consider the social world as having an existence as being hard, independent of human experience but can still be observed and measured (formulate laws as to how it functions)

Therefore, realism offers the view that an independent world exists from the research subjects and therefore I will be independent from the research subjects also. Findings from the research carry a high degree of reliability and therefore generalisations about the research can be made.

I will now offer an opinion of the characteristics of the nominalism perspective,

Nominalism: (Dummet, 1956, pp. 491-505)

- Reality consists of the external world consisting only of constructs that are used by individuals to explain and negotiate their way through the external world
- Individuals subjective "reality of the social world"

For the purposes of this research nominalism is offering the counter view that findings from the research, derived from social actors, carry a lower degree of reliability and therefore only assumptions about the transferability of the research undertaken can be made.

Ontology is central to the research act when evaluating research environments. The perceived reality that exists either within a deductive, positivists view of the world, which will inform and direct this style of research map or alternatively from an inductive subjectivist research perspective with the academic protocols that are associated within these derived research requirements. The research undertaken was based within two business areas where social ontology, examining the social entities, was occurring within an organisational behaviour and organisational cultural setting (Bryman and Bell, 2007, p. 250).

After examining the ontology debate, I offer my view that the research that was undertaken, from an ontological perspective, is constructivist / subjectivist (Stroud, 2000) where the actors, including myself, are social entities and that social construction is built up from the perceptions and actions of the social actors themselves. Consequently, I further argue that the ontological world is further characterised by nominalism where observing a reality where an external world consisting only of constructs, that are used by individuals, to explain and negotiate their way through the external world, exist.

The importance of understanding this philosophical position, at an early stage, ensured that the correct research approach was maintained and that the conceptual conclusions, derived from this research, are offered up as transferable opinions and not generalisations, due to the reliability and credibility issues associated with subjectivist research.

### **3.24 Application of the Theories of Knowledge within this Research: The Espoused Epistemological Position.**

Johnson and Duberley (2000, p.159) justified knowledge is a socially constructed artefact created so as to aid humans in their practical endeavours of settling problematic situations. Whilst ontology examines the contextual reality within which this research sits, epistemology examines the value of the knowledge that is obtained through the research process itself. Blackburn (2008, p.118) provides a definition of epistemology which states that: "Epistemology is the theory of knowledge where its central questions include the origin of knowledge, the place of experience in generating knowledge and the place in reason in doing so: the relationship between knowledge and certainty and the possibility of universal scepticism and the changing form of knowledge that arise from new conceptualisations of the world."

I argue that epistemological considerations challenge the acceptability of knowledge that is obtained within a given discipline. The question that epistemology attempts to address in this research was

can the generation of knowledge within the social world of organisational behaviour, particularly organisational culture be contextualised using the same principles as research that is conducted within the natural world (Cresswell and Plano Clark, 2007, p. 23). Arguably, a study of the social world, the world within which this research is being undertaken, as opposed to the natural world requires a different research logic (Bryman and Bell, 2007, p.66).

On this issue, academic opinion divides into two opposing research paradigms, subject to the research matter that is being examined. The conflicting paradigms are identified as being either based within the natural sciences characterised by positivism or based within the social sciences characterised by positivism and interpretivism.

In order to develop the positivism and interpretivism debate and provide clarity within the context of this research study, Coyle (2007) provides a definition of positivism as being:

“A social world that is measurable with an independent reality that exists in the world from the individual” (Ergo the individuals are spectators and observers within the research environment) Positivists seek to explain and predict what happens in the world by searching for regularities and causal relationships”. Positivism is characterised by:

- Only phenomena and hence knowledge confirmed by the senses can genuinely be warranted as knowledge
- Research to be conducted value free
- Knowledge gained through facts
- Purpose of theory is to generate hypothesis that can then be tested

Therefore, arguably given these identified characteristics, positivism is usually confined to the quantitative and deductive natural sciences. Given that this research is largely based within the social sciences this method of assessing knowledge can be generally dismissed for the purposes of this research subject. However, it is wrong to dismiss the approach completely as elements of the research methods may exist within a positivist dimension and consequently, in order to answer the research question fully I will have to use limited elements of positivism to assess some of the harvested data.

Milder (2010) provides a definition of Interpretivism as being:

“If we are to know the world then we must start with the experience of the individual. Interpretivism turns its attentions towards experience as the only way of obtaining valid knowledge from the world, through how individuals make sense of the world around them”.

Interpretivism is characterised by:

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- Assertions that there is a fundamental difference between the subject matter of the natural sciences and the social sciences
- An epistemology is required that will reflect and capitalise upon that difference

The research study is largely subjectivist, bordering on occasions pragmatic and characterised by nominalism. Consequently, it is incumbent that the epistemology is explored from a subjectivist / interpretivist perspective, identified by the characteristics above. However, on occasions it is perfectly acceptable for the professional researcher to stray into the positivist paradigm in order to validate and assure the knowledge that has been gained.

Whilst epistemology is generally considered to be divided diametrically between the positivism and interpretivism approach, philosophically the paradigm can be further examined by considering the rationalism v empiricism position.

Rationalism (Cottingham, 1997) is the doctrine which believes that some human ideas or concepts are independent of experience and that truth surrounding an issue can be derived by reason alone (Descartes, 1968 p. 11). However, contained the rationalism philosophy is a pathway that ultimately leads to rationalism's higher philosophical form, Idealism. Idealism (Dunham, Hamilton Grant and Watson, 2014, pp.22.39) is concerned with an independent reality that exists outside and independent of human experience, suggesting that knowledge can be valid when extracted from a priori perspective. Knowledge derived through this process arguably moves the philosophical debate into a higher level of metaphysics where whatever is perceived to exist i.e. if what is known to exist by an individual then it must exist as a mental entity or in the mind. It is a system that argues that reality is in the nature of thought. Usually translates that individual's tendency to represent things in an ideal form. Popper (1985, p.213) suggests this philosophical stand point to be living in a dreamland.

This concept is an extremely important philosophical argument requiring consideration within this research study. Much of this research work is taking place within a social sciences research environment to answer the research question. Therefore, within this research, biased consideration must be given to human interpretation and perception where actors believe they are part of their social environment and are able to move through this environment using social constructs. Within organisational cultures where arguably cultural memes are formed and could be subject to modification it will be important to be able to establish whether culture is derived from a priori perspective, void of experience where actors produce social constructs or whether cultural memes are formed through experience derived through social interaction.

I argue that it is acceptable to challenge knowledge gained through rationalism as for the positive reasons given above as a counterpoised view suggests that knowledge derived from reason alone

is devoid of an understanding that can only be accepted after facts are and experiences are tested empirically, only then can knowledge be accepted as valid (Creswell and Plano Clark, 2007, p.23).

Consequently, arguably, given the highlighted characteristics of rationalism, the majority of the data that is being harvested is being derived from this view of reality, I must consider a broader empirical influence.

As identified above the alternative perspective to rationalism is empiricism (Robinson, 1944, p. 63). Empiricism is counterpoised to rationalism and is a diametrically opposed philosophical argument that states that only knowledge gained through experience and senses is a validated form of knowledge (Ideas must be exposed to the rigours of testing before they can become qualified knowledge.) Also an alternative interpretation of empiricism supports the view that an accumulation of facts can be a legitimate goal in its own right. These comments, for the purposes of this research study, alludes to the fact that empiricism is deductive in its approach and would arguably sit more comfortably within natural sciences, positivistic environment.

For the purposes of this research and as previously identified in the section above the dominant philosophical paradigm employed was based within the social sciences and is largely rationalistic. However, as elements of the research methods will contain some quantitative data collection it is right that I am able to explore the knowledge gained by utilising where required, empirical sourced data within an overall inductive hypothesis. The inductive / deductive relationship is explored further within the chapter.

Arguably, given the criticisms of rationalism identified above, inverse criticisms of empiricism should also apply. Descartes (1996, p.12) from within a rationalist perspective, argues for the rejection of empiricism, as knowledge gained through the senses is subject to distorting values and beliefs and should therefore be excluded from conceptualisations.

Considering these diametrically counterpoised views, I have demonstrated an understanding of the epistemological environment, which is largely interpretivistic and will have a propensity to view knowledge from a rationalistic paradigm. However, in order to fully answer the research question where required, I will stray into positivism and empiricism to quantify elements of positivistic data. This philosophical approach, from an epistemological perspective is acceptable, (Bryman and Bell, 2007, pp. 16-21) and is supported by (Creswell and Plano Clark, 2007, p.28) who actively encourages the approach in order to seek academic clarity and rigour.

### **3.25 Interpreting Human Perception in this Research Study.**

When undertaking long term substantive research, the researcher must demonstrate an understanding of and have an appreciation for the impact and subsequent consequences of human

perception and interpretation within their research. (Collis and Hussey, 2009, pp. 55-67). The primary research undertaken developed an understanding for this requirement and is assessed within this section. Straus (1978) suggests that analysis of the negotiated order of organisation shows, the emergent order arises from the interplay of official and unofficial dimensions. There is often pressure on employees to display an appearance that the official processes alone are being employed, ironically thought the creation of this impressions may require the employees to engage in further unofficial process (Brewer, 2001) in which they use official or legitimate language to conceal unofficial political activity.

Joas (1993, p21) says truth is no longer to do with getting a correct representation of reality in cognition: rather, it expresses an increase of the power to act in relation to an environment. The views, observations and considerations that were harvested from the social actors, within this research are subjectivist and derived from an existentialist influence, where at times, the research paradigm shifted, bordering on pragmatism from an inductive, qualitative perspective. Joas (1993, p21) says truth is no longer to do with getting a correct representation of reality in cognition: rather, it expresses an increase of the power to act in relation to an environment. In order to help define the role that hermeneutics will play in this research process Schmidt (2006, p.21) provides a definition of hermeneutics which states:

“Hermeneutics is the art of understanding what is expressed in written or spoken language. Every expression in language has a dual relationship to the totality of that language and to the whole thinking of the researcher, so hermeneutics has two interconnected parts, the grammatical and the psychological. Strict hermeneutic practice presupposes that misunderstanding usually occurs so that interpretation is always required. The goal of hermeneutics is to construct the creative process of the researcher and even to understand him better than he understood himself.

I offer the view that the research undertaken engaged in a tripartite relationship, Schmidt (2006, p.22) inclusive of the researcher, the research subjects and the audience. Organisational social reality is therefore complex and shifting and meaning is frequently conveyed in subtle and tacit ways, an ethnographic approach which involve participant observation grants significance to actions and accounts made within the social setting of the people being studied Hammersley and Atkinson (2007, p.3) Therefore, in order to be able to gain a high degree of confidence within assessing information and the data gained from both the ontological and epistemological perspectives of the research, I identified key traits within the research subjects, personal reflectively as the researcher and from the wider audience as described by Gadamer (2008, pp. 114-118) and Heidegger (2008, p. 28-32).

Examining organisational cultural relationships, across collaborative partners in a complex and demanding research area is challenging on both a business and academic perspective. I argue that the researcher's dilemma is arguably one of greater understanding and to this end in order to address this research issue I have considered the work of Gadamer (2008, p.114). Gadamer (2008, p.114)

suggested that in order to create a valid understanding of knowledge and reality and also to be able to secure a critical consciousness of the perceived reality, especially from an ethnographic perspective, the research issues surrounding the hermeneutic circle need to be identified and addressed.

Schleiermacher (2005) offers a view that it is a credible argument that the Hermeneutic circle, and by default in this case the research environment being studied can be accessed and broken into by means of undertaking a meaningful and structured literature review. I will espouse that for the purposes of this research it is correct to acknowledge the existence of the hermeneutic circle. I was able to break into the hermeneutic circle by previously undertaking an in depth examination of the literature, available regarding the subject matter. Consequently, I have acquired an understanding and insight of the research and academic material which is able to inform the research itself and provide an initial platform to engage with and enter the hermeneutic circle, all the actors concerned within the research process and the requirements to critically evaluate the research data philosophically.

### **3.26 The Research Approach: Theory Development, the Inductive versus Deductive Debate.**

The determination of the research approach and the construction of the research conceptual findings was core to the development of this required research methodology. Cresswell and Plano Clark (2007, p.29) offer the following observations regarding assessing the research approach when undertaking substantive research:

1. Allows the researcher to make a more informed choice with regards to the research design adopted.
2. Provides the researcher with a method to critically appraise the approaches that will work for them and those that will not work.
3. Knowledge of the differing research approaches will allow you the ability to change the research design should a greater understanding or requirement to modify the design become required within the constraints of the research process.

Arguably theory creation, derived from the research approach falls within the scope of one of two academic philosophies dependent upon the research methodology that is employed. (Svensson, 2009 and Gioia, 2012). The natural sciences have developed the use of the deductive hypothesis, testing theory through data that is objective, positivistic and generalisable through ensuring high levels of credibility through its reliability and its validity (Cresswell and Plano Clark, 2007, pp. 146-147). The social sciences through its use of subjectivism and phenomenology ensures that a conceptual position is developed from the data and as such, due to arguably its lower levels of

credibility, cannot be generalised with any great confidence (Cresswell and Plano Clark, 2007, p.40). A wider examination of the deductive / inductive approaches identifies the following diverging characteristics is examined in table 4.

Deductive Emphasis:	Inductive Emphasis
<ul style="list-style-type: none"> <li>• Employs scientific principles</li> <li>• Moves from theory to data</li> <li>• The need to explain casual relationships between variables</li> <li>• The collection of quantitative data</li> <li>• The application of controls to ensure validity of data</li> <li>• The operationalisation of concepts to ensure clarity of definition</li> <li>• A highly structured approach</li> <li>• Researcher independence of what is being researched</li> <li>• The necessity to select samples of sufficient size in order to generalise conclusions</li> </ul>	<ul style="list-style-type: none"> <li>• Gaining and understanding of the meanings humans attach to events</li> <li>• A close understanding of the research context</li> <li>• The collection of qualitative data</li> <li>• A more flexible structure to permit changes of research emphasis as the research process</li> <li>• Less concern with the need to generalise</li> </ul>

Table 4 Characteristics of the Deductive and Inductive Debate. Collis and Hussey (2009, p. 8).

Gioia (2012, pp.15-31) argue that generally the inductive approach is associated with and uses qualitative methods and the deductive approach is associated with and uses quantitative methods. However, it could be argued that this view could be described as potentially being naïve, especially when viewed against a back drop of academic rigour and requirements contained within the PhD. I will argue that it is prudent at this point to provide an over view to the audience of the deductive and inductive method of research approach.

The deductive hypothesis construction is arguably the most utilised approach applied when examining the nature of the relationship between theory and research (Svensson, 2009) It is the dominant approach in the natural sciences (Cresswell and Plano Clark, 2007, p. 23) where nomothetic laws provide the basis for explanation, permit the anticipation of phenomena, predict their occurrence and therefore allow them to be controlled.

Svennson (2009, pp.82-90) characterises the deductive approach as the search to explain causal relationships between variables (The establishment of a reason why something has occurred)



through the collection of quantitative data, leading into the concept of operationalisation enabling fact to be measured quantitatively. However, whilst this is a generalised view, the sole use of quantitative data may not necessarily be the case as arguably qualitative data could also be used. The deductive approach allows for research generalisation to be made across range of subject matter and environments as long as the sample sizes are sufficient enough to be generalised” Cresswell and Plano Clark (2007, pp. 185-186).

The deductive approach Collis and Hussey (2009, p. 8) further suggests that in order to achieve the scientific rigour required that the researcher must remain independent from that which is being observed. (If this approach is not observed by the researcher it would lead to subjectivity, bias and influence within the explored issues)

I will argue that the deductive hypothesis commence with generalisations, Collis and Hussey (2009, pp. 8) and stated by the researcher through what is known about a particular domain supported by theoretical considerations to that domain. This provides the researcher with an opportunity to deduce a hypothesis (Bryman and Bell, 2007, p. 88) and will apply principles to particular instances (Starting with theory and testing out in practice) which have to be empirically and arguably subject to rationalised scrutiny).

As the deduction theory approach ends, a modicum of the process appears to go into an opposite induction approach as the researcher infers the implications of his or her findings for the theory that prompted the research exercise (Bryman and Bell (2007, pp.14-15).

Factors which may influence the researcher to change their view of theory or literature as a result of the collected data:

- New theory or ideas are published
- The relevance of a set of data may only become apparent once the data has been collected
- The data may not fit with the original hypothesis

The inductive approach emerged from the social sciences in the 20<sup>th</sup> century. Gioia (2012, pp.15-31) and has led researchers to be wary of the traditional and established deductive approach. The approach enabled for the first time a critical challenge of the deductive process, Cresswell and Plano Clark (2007, pp. 128-150) suggesting that viewing cause / effect links that are established between independent variables without an understanding of the way in which humans interpreted the social world from within which they lived could be a flawed from a research approach.

Induction commences with particular cases and attempts to formulate generalisations from them Collis and Hussey (2009, p. 65) moving from the particular to the general, creating theory from the data and applying its transferability. As with the deductive process it could be argued that during the

end of the theoretical reflection process of inductive research, a modicum of opposite deductive track is taken where further data may be taken to establish the conditions within which the theory will or will not hold. Therefore, the researcher may be drawn into applying an iteration strategy weaving back and forth between data and theory.

Bryman and Bell, (2007, p. 243) argue however, that mixed research methods are acceptable where complex and multifaceted dimensions can be combined within an inductive approach (qualitative and quantitative methods) This view can be further supported by Plano-Clark and Ivankova (2016, pp. 9-22) who state that not only is it perfectly possible to combine approaches within the same piece of research, but in our experience it is often and advantage to do so.

The inductive approach has a propensity to be applied where obtaining data from where it would be more realistic to assess behaviour as a consequence of the way in which people perceive their social world, with the researcher as part of the process. I argue that it places much of the emphasis of data collection within the realms of a contextual approach. However, a criticism of this aspect, relevant to this research, is the effect the researcher will have on the research subjects and making considerations accepting people are not reprogrammed autonomous machines who are devoid of social bias or influences (Collis and Hussey, 2009, p.7).

In my consideration the inductive research approach demonstrates more flexibility within the research framework, set within a social sciences setting as compared to the deductive process by offering explanations as to what is occurring within the social world. Arguably, a deductive approach would only be able to offer alternatives that were confined within the remit of the highly constructed research design. Therefore, I will be employing and commending the use of an inductive research approach for the purpose of this research study.

### **3.27 Rationale for the Research Strategy Chosen for this Research Study.**

Yin (2009, pp.25) suggests that research strategies each have their own peculiar advantages and disadvantages, depending on three conditions:

- The type of research question
- The control an investigator has over the behavioural events
- The focus on contemporary as opposed to historical phenomena

I argue that what Yin (2009) is proposing fully encapsulates the concept of the research strategy employed within the research paradigm. The type of research question for this research thesis was developed to explore the context and conceptual positioning of the required systematic enquiry. I will argue that as an ethnographer, I am trying to interpret the environment as the research subjects or social actors consider and interpret for themselves and arguably, I will have limited control over the

environment. I will also support Yin's view that my focus will be upon contemporary issues within the context of environment however, inevitably I will reflect on previous research and anthropological observations, however, my lens of enquiry will be based within a real-time paradigm.

Miles and Huberman (1994, p.155) support the view that the research strategy is a determinate factor in facilitating the credibility of the research and as such, I will now address the issue of which strategy to pursue for the research within this section. From the subjectivity base of the proposed research I support the view of Miles and Huberman and agree that determining the effective research strategy is paramount in addressing the research question. I now examine four research strategies:

- Ethnography
- Action Research
- Case Study
- Grounded Theory

### **3.28 Ethnographic Approach.**

I employed an ethnographically-orientated approach (Humphry's and Watson, 2008, pp.927-952) to investigate emergent social reality in the two different centres in the case study, supported by the view that as Jansen (2008, pp.127-159) states that in order to understand the role of particular places it is necessary to be there. Meaning is often communicated tacitly (Goffman 1959) through component gestures (Larsen and Schultz, 1990, pp.130-132) and dress (Humphreys and Brown 2002) as well as through spoken and written language. (Bate, 1997, p.1163) states that participation enables the researcher to enter and be entered by the local cultural worlds. Two main features of the approach were participant observation and an attempt to interpret the social reality that gives insights into relationships. Insiders may not be conscious of the fundamental presuppositions that shape theory culture and may regard particular arrangements and inequalities as simply as how the world is (Hammersley and Atkinson, 2007, p.9).

I offer a view that an ethnographic strategy has its roots firmly established within the inductive research approach. Within this discipline the researcher is attempting to interpret the social world within which the research subjects inhabit in the way in which they interpret it for themselves. Therefore, arguably this strategy attempts to examine the social world from a complex and multi-layered perspective viewing social constructs from a subjectivist, constructivist's orientation.

Malinkowski (1922, p.25) develops the ethnographic view to suggest that "to grasp the native's point of view, his relation to life, to realise his vision of his world". Malinkowski's view develops the concept of ethnography within a contemporary context, allowing the researcher the freedom to engage with the research subjects within their social environments, arguably free from bias and perceptual preconceptions.

Therefore ethnography is perceived as being capable of producing systematic description of the social organisation of an industrial working group. Social sciences were embedded within social, historical and linguistic processes and that ethnographical accounts were social, historical and linguistic processes and that ethnographic accounts were social and cultural constructs rather than factual.

Wider socio economic processes have changed the relationships between the public services and the state. This espoused position is relevant to the research study as macro factors, as identified in chapter in is introducing a new order. Change the organisational DNA to one from monolithic hierarchical institutions to spatially disparate networks bound by the collaborative narrative agenda. Therefore, distinctions between internal and external organisational contexts have becoming blurred and that the agenda has moved to examining the concept of the study and influences of networks and within the context of this research cultural relationships within developing networks.

I will further forward the view that in essence every ethnographic description is a translation and must be contextualised and native in terms of their meanings as well as those of the ethnographer (Spradley, 1979, p.3).

Therefore, systematically conceptualising the ethnographic field I will not confuse blueprints, maps and organisational charts as formal context for the investigation of the informal systems.

Furthermore, I will argue that the concept of multi sited ethnography will theoretically and conceptually evolve, through ethnographic observations, following the social actors and the world within which they inhabit:

This evolutionary field may be defined by 2 closely related ways:

1. Named by entities and processes (Contain and focus the research)
2. Defined theoretically as research is directed towards the examination of a specific issue or problem

Consequently, I argue that, the characteristics that are contained within the ethnographic research strategy, are able to offer the researcher an holistic mechanism, where it acceptable to employ several research methods that will answer the research question, from within a complex environment which will deliver findings, through its inductive approach, coupled within a largely subjectivist and interpretivistic paradigm of enquiry. Its findings that are derived from a subjectivist paradigm will consequently be able to be transferred into other business perspectives. I will now examine Action Research, Case Study and Grounded Theory as strategy options.

### **3.29 Action Research, Case Study and Grounded Theory Approaches.**

Bryman and Bell (2007, p.414) describe Action Research as a strategy in which the action researcher and the client collaborate in the diagnosis of a problem and in the development of a solution based upon the diagnosis.

Miles and Huberman (1994, p.47) offer a view which characterises Action Research within the business context that suggests that:

- Experiments are based upon real business problems
- Involves iterative process of problem identification, planning, action and evaluation.
- It is intended to contribute to academic theory and practical action.

They further argue that within this research context that very little difference exists between academic researcher and the management consultant. Therefore, the environment emerging from the literature written with regards to Action Research is that this research strategy is dynamic, problem solving with a specific aim or question to answer and will seek to apply solutions to the findings.

A major criticism of this approach, should the research or the findings from the research wish to be generalised is that given the nature of the relationship between researcher and client it is difficult to separate the bias that may be applied to the researcher subject itself.

In addition Bryman and Bell (2007, pp. 427-430) criticise Action Research for its lack of repeatability and for generally concentrating too much on the organisational problem at the expense of the research findings. For the purposes of this research study this research strategy has been discounted on the bases of its suitability to be able to carry out a qualitative enquiry from with a complex situation where the overarching conceptual drive is to study the environment and not to address a specific business issue.

I argue that whilst the researcher has considered the appropriateness of Action Research for the purposes of exploring the research paradigm that in essence and application the dynamics of this strategy in context will not support or address the answering of the research question.

#### **3.291 Case Study.**

Yin (2009, p.25) suggests that case study, like other research strategies is a way of investigating empirical topic by following a set of pre-specified procedures. The case itself is the object of interest and unless this area of research is bounded it is impossible to distinguish the case study as a special research strategy.

Consequently, it could be argued that whilst this inductive, arguably empirical strategy would identify themes and patterns from a single case, and therefore be able to provide an opportunity to effect the transferability of the research findings, but contained within these individual findings, the strategy itself would not stand up to academic rigour when investigating, from a paradigm of enquiry, complex multi-layered cultural issues across multiple organisations from within a subjectivist, rationalist perspective.

I will argue therefore that for the purposes of this research study whilst a case study strategy has been considered it has been rejected on the grounds that it would lack the necessary academic rigour and discipline of enquiry.

### **3.292 Grounded Theory.**

Grounded theory, Charmaz (2001) offers the researcher a mechanism that is the best example of the inductive approach. The strategy offers the researcher the ability to engage within an inductive / deductive approach theory building.

They further state that:

- Grounded theory allows the researcher an opportunity to undertake exploratory research
- Allows for a fit between social reality of the research participants and the theory that emerges
- Theory can be used to suggest remedies as findings are derived from the circumstances of the setting in which the research was conducted
- The theory derived can be generalised

Within the context of grounded theory initially collected data, free from any conceptual framework, allows the researcher an opportunity to develop theory, from a series of observations that is grounded in data itself. From this process a set of predictions are made which in turn are tested in further observations. This iteration of the process is often referred to, Hussey and Hussey (2003, p.73) as the inductive / deductive approach.

However, grounded theory is not without its critics. Matthews and Ross (2010, p.115) offers these criticisms of the strategy: Theory neutral observation is not possible as researchers are unable to suspend their awareness of relevant theories until later in the process. It is also questionable whether Grounded theory produces new theory or in fact it is a mechanism that creates concepts only and arguably, sustains a loss of a sense of context and narrative flow.

Given the characteristics of grounded theory, I will argue that whilst grounded theory has significant benefits within a social sciences setting and is an influential strategy for conducting qualitative data analysis (Bryman and Bell, 2007, pp. 568-569) for the purposes of this research, and the requirement

to undertake research within a subjectivist constructivist perspective I discounted this research strategy within this research study. After full consideration of the identified research strategies, from both an academic and philosophical perspective, the most appropriate research strategy was to employ, in order to answer the research question within the chosen research environment, ethnographic strategy. Therefore, I endorse the ethnographic research strategy, providing the required academic and philosophical paradigm and consequently was employed as an element of the overall research process itself.

### **3.293 Section Conclusions.**

In order to address the stated research question I demonstrated within the methodology section that through exploring the alternative research methodologies and providing justification for the use of a selected research methodology that two key research objectives have been met. Firstly I demonstrated that research was able to be undertaken as self-directed long term research within the required and established academic protocols and secondly that the research methodology design was capable in answering the stated research question but will also provide the basis for exploring the conceptual findings as part of further academic study.

The methodology section developed systematically setting out principles and rationale for the methodology chosen. After reasoned consideration using both rational argument and empirical guidance, supported by an in-depth review of literature within the required area the following approach was adopted:

The research methodology generally followed an inductive process where insights were gained into the understanding of the environmental issues from a social perspective, indicating that the world can be assessed from a pluralist perspective. The inductive process afforded an opportunity to gain valuable data and research material informing the generation of a theoretical position. However, I was conscious that when analysing elements of the data it become inevitable that I entered into an inductive / deductive loop in order to challenge and explore concepts further.

This is an acceptable research approach as the inductive / deductive loop has been documented within and overall inductive framework. However, the underpinning and dominant philosophical approach to the research, that was undertaken, was be inductive.

The overarching research methodology employed, after giving consideration to the remaining methodologies, was an ethnographic enquiry. Forming part of the research environment myself, through personal and professional association and power relationships, I was required to assess the social world within which the research participants inhabit in order to provide the research study with conceptual findings and an acceptance of the transferability of the conclusions made.

In fully exploring the research environment and to achieve a greater understanding of the epistemological position, the contribution that both rationalism and empiricism played in the determination of knowledge and of the value of the knowledge that was derived from this research study requires acknowledgement. Rand (1990) and Stroud (2000) believe that theories of reality contained within both constructivist and objectivism paradigms cannot cohabit together. However, pragmatist James (1995, p.19) states that the third way or the pragmatist's way can combine the two, to differing levels within a dominant framework. Arguably, the research moved along a paradigm continuum where rationalism (Cottingham, 1997) which is derived from the subjectivist view (Stroud 2000) that knowledge was confined to ideas in the mind of the knower and is unable to transcend this boundary, which is counter poised by Robinson (1994) empiricism, derived from the objectivist view Rand (1990) where objects are independent to the knower and present themselves directly to the knower through sense data.

The research journey, for much of its time, remained in a rationalistic (Cottingham, 1997) framework, where from a nominalist (Dummet, 1956) perspective the social world arguably consisted of constructs that are used by the individuals within the research process to explain their way through the external world and where I formed part of the research process and therefore influenced the research environment and thereby through association was not a mere spectator.

However, where required to and to develop theory, the research moved into an empirical perspective (Robinson, 1994) characterised from a positivistic perspective (Coyle, 2007) where the social world could be assessed from a philosophical perspective independent of those individuals that are contained within it and is hard and is accessible by means of external and independent measurement and observation of the individuals experience of it, where the researcher is a spectator in the process.

An inductive research process would normally lead to the research undertaken, to have a strong bias towards a subjectivist paradigm, as was the case with this research. Accordingly the ontological position will adopt a pluralistic view, that is to say that the environment is subjective and based upon a multi layered approach to assessment.

Arguably, as the methodology was based within an ethnographic paradigm of enquiry and therefore a strong, subjectivist, and rationalist based epistemology emerged. The research moved along a continuum and used elements of objective and empiricist methods. I support the view that the ontological position, given the espoused pluralist view, held that whilst the underlying philosophical stand point will be based within a general ontological position this also arguably fell at times into the pragmatist paradigm.

### **3.294 Section Summary.**



Contained within this section I have demonstrated the construction and application of a research methodology that was able to support addressing the stated research question. The research also identified future areas for new research and importantly made a contribution to new and original knowledge, whilst allowing the emergence of academic theory that is transferable into other business environments.

I employed a paradigm of enquiry, based within the social sciences setting, which had a propensity to be subjective. However, where required this paradigm was legitimately supported by pragmatism. As a consequence of employing an ethnographic research strategy, reality or the ontological position was tested from a subjectivist / constructivist view and characterised by nominalism.

The epistemological position was largely based within a constructivist / interpretative orientation where traditionally this research approach was characterised by rationalism. An assessment and consideration of hermeneutics and semantics will be employed, as part of the ontological / epistemological review and analysis, from both an influencing factor upon the subject research matter and researcher bias and influence. In addition, I utilised an inductive approach to theory emergence, once the primary and secondary research had been completed. The research methods will be largely qualitative in their design but in keeping with the necessity, where required, to engage with empirical themes. Consequently, I reserved the right, where value will be added to the research study, to employ qualified quantitative methods when required to do so. I will now turn to exploring the research methods that were employed.

### **Section 3: Formulation of the Research Methods.**

#### **3.31 Formulation of the Research Methods.**

Van Maanen (1988, p.93) states that social facts, including native points of view are human fabrications, themselves subject to social enquiry as to their origins. Field work constructs... emerge from a hermeneutic process: fieldwork is an interpretive act, not an observational or descriptive one. I argue that the research methodology has been able to inform and direct the research from a philosophical perspective, in order to undertake the praxis field work element of the research, the appropriate and relevant research methods were employed in order to gain the necessary data and understanding of the research environment. This section considers the appropriate research methods that were available and their justification for selection.

#### **3.32 Ethical Considerations within the Research Methods.**

I ensured that the research undertaken complied with the code of conduct as contained within the Anglia Ruskin Research Degree Regulations 2010. Additionally, I further ensured legal compliance with regards to the following acts:

- Official Secrets Act (1989)
- Data Protection Act (1998)
- Human rights Act (1998)
- Computer Misuse Act (2000)

In order to support the social actors during the research process in-house welfare services were accessible at all times by the social actors, however no welfare issues for the social actors involved emerged during the research process.

### **3.33 Defining the Research Methods.**

I will now propose and discuss a range of research methods that were considered for inclusion within the context of the research. For the purposes of providing clarity to the term research methods I will use the following definitions, McNeil and Chapman (2005) state that:

‘Anybody who wishes to study any aspect of the world about them has to decide what methods they are going to use. Their decision is made on the basis of their assumptions about what kind of thing it is they are studying’

This view is further supported by Creswell and Plano Clark (2007, pp.35) who suggests through their definition the following:

“Research methods are techniques of data collection and analysis, such as a quantitative standardised instrument or a qualitative theme analysis of text data.

Each research methodology, through its philosophical associations, provides for their own inquiry approach generic forms of data collections methods. Traditionally these have fallen into two paradigms of enquiry:

- Qualitative methods of data collection

Characterised by the Social Sciences methods of data collection such as Interviews, Focus Groups, and Participative Inquiry.

and

- Quantitative methods of data collection

Characterised by the natural sciences methods of data collection such as surveys, questionnaires, statistical analysis, met analysis and records analysis. Therefore, for the purposes of this research, I accept the definitions for the traditional academic and philosophical view of research methods and their selective use. However, within this research study it would be wrong to infer that each method type resides within or is mutually exclusive to either the qualitative or quantitative paradigm.

### **3.34 Mixed Methods Approach.**

(Cresswell and Plano Clark, 2007, pp. 74-88 Bryman and Bell, 2007: p. 243: Tashakori and Teddle, 2009, p. 64) offer an academic argument which strongly suggests that in order to be able to fully understand the research environment a researcher may be required, with academic legitimacy, mix the employed research the methods. This approach of mixing research methods provides the researcher with a better understanding of a problem than if either data extracted from the mutually exclusive data sets are used alone.

Arguably there are three recognised ways in which the data sets can be mixed.

1. Merging or converging the two data sets by actually bringing them together.
2. Connecting the two datasets by having one build on the other.
3. Embedding one dataset within the other so that one type of data provides a supportive role for the other data set.

For the purposes of this research and to answer the research question in full, I employed a qualitative survey from a subjectivist paradigm from which qualitative data will be used to compliment the qualitative data obtained from the ethnographic observations and the ethnographic interviews, supporting the overall inductive theory development approach. Consequently, I am suggesting, as Cresswell and Plano Clark (2007 pp. 22-35) also suggest, for the purpose of the research act and this research study I analysed qualitative data which fell into the third category of ways in which methods can be mixed, supporting elements of triangulation.

### **3.35 Field Work Design.**

The research that undertaken took place over a three year period. Therefore, I employed a longitudinal study within an ethnographic strategy, gathering the subjectivist data from the actors contained within the research environment.

Matthews and Ross (2010, p.120) describe the advantages of undertaking longitudinal study as “having the capacity to study change and development from an evolutionary perspective. In being able to observe people or events over time I am able to exercise a measure of control over the variables being studied, provided that they are no affected by the research process itself.”

Bryman and Bell (2007, pp.60-61) further suggest that longitudinal time frame allows for the drawing of concepts at vertical and horizontal levels and the interconnections that exist between those levels through time.

Access to the research subjects is central when undertaking qualitative research. (Matthews and Ross, 2010 p.235) The research undertaken was sponsored under a Bramshill Research Fellowship. The Fellowship is designed to provide substantial research into an area of business, in order to improve or develop working practices. Consequently as the research was being supported corporately I did not encounter any access issues with regards to developing the research within the required context.

Data and information gained was used to inform and shape the research methods further, informing both aspects from the interview and the survey. These methods will be occurring simultaneously, no later than two months from the end of the initial data analysis. Interviews were recorded on suitable and appropriate digital or electronic mediums and all survey details will be stored electronically in conjunction with paper based data stored within appropriate safe storage facilities.

### **3.36 Research Methods Considered.**

For the purposes of this research study I selected three research methods and I will now provide the justification for their use, within the wider paradigm of enquiry.

### **3.37 Ethnographic Observations.**

Van Maanen (2011, pp.218-234) argues that Ethnography is first and foremost a social practice whose primary concern is with the study and representation of culture. This view is endorsed by Murchison (2010, pp.305-308) who suggests that ethnography supports the exploring and examining of cultures and societies that are a fundamental part of the human experience.

Huby (2011, pp. 210-225) suggests that a general move away from participant observation of the micro processes in spatially bound settings, to that of a dynamic setting recognises that work in contemporary organisations is embedded in relationships that cross boundaries and relationships are not just between social actors but also of that of the artefacts of the organisations

Hammersley and Atkinson (2007, p.1) suggests that ethnography is often used to refer to qualitative methods such as qualitative enquiry, fieldwork and interpretive method. While for Rock (2001) ethnography is often used to describe participant observation. Rosen (1991,p.5) defines the ethnographer's method of collecting data as: living among those who are the data, learning the rules and interacting with them sufficiently to understand how and why they construct their social world.

Consequently, it could be argued that the researchers identify pervades the whole enterprise. (Coffey 1999, p.1). However a word of caution is issued by Brewer (2000 p.11) who state that an ethnographer should not become tempted to devote more attention to the more sensational events.

Malinkowski (1922) argues that what distinguishes ethnography from other research strategies employed is the fact that the researcher is situationally present, and able to collect data to illuminate the focus of the research (Watson, 2011, pp.202-217). Consequently, ethnography endeavours to understand the life of the native, whatever forms that tribalism takes (Huby, 2011, pp. 210-205). The investigator takes his theories and methods to this world, the ethnographer has the freedom to discover and trace the complex and emergent connections that are a feature of social life as it really has lived. Huby (2011, pp. 210-225).

Rosen (1991) if we assume that reality is socially constructed then investigations of reality must include an understanding of the knowledge meanings and assumptions, ideas, values and norms of the social actors involved. I was employed as a senior manager within the research environment and subsequently, through reactive association, the mode of my participative enquiry was as an observer as participant (Bryman and Bell, 2007, p. 454). Consequently, through employing ethnography as a research strategy I was afforded access to the research subjects from a consistent multidimensional enquiry perspective, within the required longitudinal time frame required.

In this project I take ethnography to be a form of writing, representing an account of the cultural life of a social group as per Humphreys and Watson. This thesis does not provide a full ethnography in the sense of a full world description (Charmaz and Mitchell, 2001, p.161) but provide insights into the cultured live of people.

### **3.38 Process of Enquiry.**

Van Maanen (2011, pp. 218-234) contributes to the justification of employing ethnographic observations by suggesting that ethnographic observations is first and foremost a social practice concerned with the study and presentation of culture. The dominant research method that has been chosen to explore the concepts that have been proposed by this research study was ethnographic observation and I argue that this rich form of qualitative enquiry (Murchison, 2010 pp.305-800) was relevant to the research process. The rationale for employing this particular method of enquiry was to gain insight and knowledge of the social world of the study are and therefore be able to interpret the social world of the police staff and how they themselves interpreted the social world within which they lived. More importantly, I examined the manifestation of Transcultural Relativity within this paradigm and interpreted its emerging characterisations within a wider cultural context.

I employed the knowledge and information gained from the structured literature review, that had already been undertaken, to support the development of priori themes and themes that also started

to emerge within the research process. The priori and emergent themes support the espoused research question and will cascaded into the other research employed in order to explore and develop the research concepts further.

My timetable demonstrated that the ethnographic observations took place over a 3 year period and the themes for the observations were formed and tested amongst a pilot group in order to assess the validity and clarity of the required aims and validity. In addition, as the observation process evolved it became necessary to adjust the observational approach to be inclusive of possible emerging themes that were not captured within the earlier identified theme generation.

I had identified, through a self-selection basis, as suggested by Bryman and Bell (2007, p. 536), the two stakeholder groups that will were observed across a longitudinal timeframe of three years. The two groups were determined, on an academic basis, as they have been at the vanguard of collaborative development in the last four years. I observed and interpreted from a senior manager perspective, the research setting and the social environments of the research subjects and harvested the data, knowledge and information. The key stakeholders were observed across a range of activities and social interactions and subjects were drawn across the spectrum of organisational levels as outlined at both the corporate and organisational levels (Linstead and Grafton-Small, 1986 pp. 331-355).

Through undertaking ethnographic observations, across collaborating partners, I was able to draw upon rich dialectic process as identified by Van Maanen (2011, pp.218-234) where it could be argued that the collective enquiry approach allowed for the free flow of information and exploration of values and beliefs where both I and the research subjects feel that they are conducting research collectively and not having research being done to them (Bryman and Bell, 2007, p.536). In employing ethnographic observations (Watson, 2011, pp. 202-217) I was able to explore the diversity and complexity of organisational cultures across a longitudinal timeframe and therefore the ethnographic approach afforded an opportunity to harvest rich data that was interpreted as the research evolved. This approach supports the academic lens of developing the connectivity and influence of emerging themes. However, I was fully aware of relationship dynamics, especially with power relationships Hofstede (2005, pp.55-58) and consequently the research ensured that any perceived influence and bias perceived or real, where practicable was eliminated from the research process.

Emerson et al (1995, pp.26-30) suggested that in order to develop and construct an accurate and representative reflection and interpretation of the observation (Murchison, 2010, pp.305-800), the researcher must accurately and credibly record and interpret what they believes to be the relevant and influential observations (Schmidt, 2006, p.21). Observation field notes were constructed and where required, digital recordings were employed to capture the essence of the field observational engagements. The notes from the observations and recordings were compiled and be interpreted by

me and transcribed in order to obtain a paper version of the observations. The identified priori themes coupled with the addition of the emergent themes were explored within the contents of the transcript and a thematic coding method was employed in order to further identify patterns and trends supporting the research process and the emerging conceptual models. In order to maintain confidentiality of the research and the research informants all data was securely kept on encrypted computer mediums with encoded data and where paper based within a locked office environment. The research developed within the ethnographic framework developing the ability to explore priori and emergent themes, providing opportunities to explore Transcultural Relativism that where examined further by means of the other identified research methods.

### **3.39 Semi Structured Interview.**

Hague (1993, pp. 8-20) argues that Interviewing within the social qualitative environment is the most widely used method of enquiry. Ethnographic enquiry usually involves substantial amounts of interviewing (Holstein and Gubrium, 1995) and that all interviews being social encounters, Rapley (2001, pp.303-324) and that data is embedded in the relationship between the researcher and the researched, have a bearing on what respondents choose to share, (Kvale, 1996). For the purposes of this research I employed a semi structured interview method, (Gillham, 2007) (Not to be confused with the terminology of qualitative interview which includes both unstructured and semi structured interviews) where the research themes were imbedded within the context of the questions. This also afforded an opportunity to explore emerging concepts Fleisher (2006) whilst maintaining an element of control over the general direction of the interview. Holstein and Gubrium (1995) suggest that although the interviewer has a more dominant role than would be normal in everyday talk, interviews can nonetheless be regarded as part of the ongoing work performed in an organisation and therefore can be treated as an element of participant observation rather than a separate activity.

I undertook five semi structured interviews based upon priori and emergent themes (Miles and Huberman, 1994, pp.131-133). The interviewees were selected upon a self-selection basis (Matthews and Ross, 2010, pp.35-44) for their specific knowledge and skills of senior management within collaborative ventures and I argue that this complies with the requirement within this research method, bearing in mind an interview only has meaning when taken into context within other interviews. The interview questions were piloted before the interview themselves (Dawson, 2015) in order to eliminate ambiguity and interpretation bias.

The following research advantages were obtained through applying an interview method:

- Seeking and formulating research ideas and interviewees perspectives
- Digressing from the research subject is encouraged in order to expand upon the physical, meta physical and the self-perspectives
- Provides a large element of flexibility within the research process

The application of the semi structured interviews is discussed further in Section five.

### **3.391 Overview of the Interview Method Employed.**

I argue, that in order to explore the conceptual themes that have been developed from the priori considerations the researcher further conducted interviews with five directors / senior managers, who were self-selected, across the range of disciplines within the collaborative venture.

The rationale for employing this particular method of enquiry was to gain insight and knowledge on how senior police staff manager's view and understand the concept of culture, specifically the manifestations of Transcultural Relativism, and its importance and influence within sustaining or creating organisational performance. Additionally, the research attempted to seek an understanding that through utilising the multi-layered cultural links, Transcultural Relativism, could affect cultural synthesis in order to influence collaborative efficiency and effectiveness. The interview process was supported the research process in identifying knowledge links from a qualitative perspective that will help challenge and develop the emerging conceptual research models, with the senior stakeholders that have power to bring about organisational change.

I use the emergent knowledge and information gained from the ethnographic observations, coupled with the structured literature review that was undertaken, to devise a set of semi structured interview questions. The questions sought to clarify further whether senior managers view Transcultural Relativism and culture within a wider context, as a business process that can be modified, and if so how it can therefore improve collaborative efficiency. The outputs from this research will cascade into the other research methods which are to be undertaken in order to explore the research concepts further.

My timetable demonstrated that the interviews took place both towards the end of the allocated period of time for the ethnographic observations and sequentially with the ethnographic observations and will analysed accordingly. The interviews were staged over a four / five week period to fit in with both mine and the research subject's commitments. The interviews took place at the respective directors and senior officers' home force in an environment that is comfortable to all participants. Drafted semi-structured questions for the interviews were formed and tested amongst a pilot group in order to assess the validity and clarity of the questions. Additionally as the interview process evolved it was necessary to adjust the questioning approach to explore possible emerging themes that were not captured within the earlier semi structured format.

As part of the review of this selected research method, I identified, through a self-selection basis as suggested by Bryman and Bell (2007, p. 214-217), five key stakeholders that were interviewed, on a semi structured basis in order to test from a senior manager perspective some of the knowledge and information gained through the literature review and the ethnographic observations. The



interview participants were director of Chief Officer level and have considerable influence within their organisations to enter into collaborative agreements or are entering into collaborative agreements within their region and therefore were empowered to bring about organisational change. Access to the interview participants was not an issue as the research was being sponsored by the National Policing Improvement agency, and so, will in essence provide benefit to the greater police environment and therefore, arguably, some mutual benefit to be gained by the participants.

From a research perspective, by undertaking interviews with senior stakeholders from across a range of potential collaborating partners, from a semi structured perspective, I was able to draw upon rich dialectic process where it could be argued, that the collective enquiry approach, facilitated the free flow of information, where both myself and the research subject felt that they were conducting research collectively and research not being done to them.

In order to make an accurate and representative copy of the semi structured interviews that took place, I had consent from the participants to record the conversations and dialogue on an established recording medium. The recordings were transcribed in order to obtain a paper version of the interview that forms part of the research thesis itself. Key themes were explored within the contents of the transcript and a suitable coding method was employed in order to identify patterns and trends which supported the research process and the emerging conceptual models.

By obtaining data through this rich form of qualitative research method I was able to explore concepts and provide linkage mechanisms that can be assessed by means of the other identified forthcoming research methods. I ensured that a systematic approach was employed with this method which follows the appropriate academic protocols. The research data collected from the interview process was able to inform simultaneously the next and final research method, namely the survey.

### **3.392 Survey Method.**

Creswell and Plano Clark (2007, pp.45-56) suggest that a blurring of the research methods, within their established philosophical and academically based counter points can occur within this method of data collection This has been demonstrated further by work undertaken by LeCompte & Schensul (1999) that state that it is acceptable within ethnographic qualitative research to use a survey within the quantitative field.

Consequently, by applying a survey method, in order to explore and seek data from a generalist perspective from a narrow parameter paradigm, I sought paradigms of understanding from staff not contained within Executive or Senior Manager levels of the organisation. Through applying this research method, further support was generated for the triangulation process. The application and administration of the survey method is discussed within context in section six. By offering these research methods I have provided a reasoned and systematic approach to the gathering of the

research data within the previously identified research paradigm, strategy and approach. I will now turn to discuss the credibility of the research.

### **3.393 Rationale and Use of Survey Method.**

I employed a survey within the overall research design in order to assess concepts and theories, amongst a demographically and organisationally diverse cross section of the work force that had been identified through the ethnographic observations. The purpose of employing a survey, and from a purist's perspective a quantitative research method, within a broadly subjectivist and qualitative research study, however, was to further support relevancy of the research mixed method design. Subsequently data that was obtained through application of this method contained an insight into a rich social environment.

The purpose for selecting this particular research method was to provide a method of enquiry that could harvest data from multiple stakeholders and from multiple organisational layers from within the organisation itself almost simultaneously (Lynn, 2009). The information gained from the survey helped support the further reconceptualization of the conceptual framework by identifying internal and external cultural bonds, at the corporate and organisational levels (Linstead and Grafton-Small, 1986, pp. 331-355) and the strength of the bonds and the interpretation and assimilation and transmission of the cultural process. Organisational cultural behaviour pervades organisations from a pluralistic sense, that is to say it is not merely bounded by organisational layers but permeates through and around the organisational layers and connects with other organisations. In addition the responses of the social actors afforded an opportunity to triangulate the findings from the previous methods of enquiry and therefore was able to support the development of the answers to the research question coupled with developing the conceptual findings for the research.

I formulated a wide range of questions (Fink, 2009) derived from the priori themes and the ethnographic observations of the overall research approach. The research questions once constructed, were placed into a suitable survey template and sent by email to a pilot group in order for them to test the survey for understanding, clarity and simplicity of use (Schonbum, 2002). Once the recommended changes had been received and made, as suggested by the pilot group, the survey was sent directly, by email to the research samples. The survey was open for a four week period to cater for the work requirements of the research subjects along with all of the necessary administrative issues surrounding the launch and closing of the survey itself.

The survey partners were selected (Snijkes, 2013) from across a range of organisational layers within collaborating partners through employing a self-selection sampling process transcending the organisational layers required. I am unable to justify a researcher self-selection approach (Bryman and Bell, 2007, pp.214-217) given that I was seeking independent and honest views which may not be forthcoming if I used my influence as a senior manager within the organisation that was being researched.

By expanding the scope of the research to a multi-layered, multidimensional approach of enquiry a broad cross reference of opinion and views was obtained (Douglas, 2010). In employing an electronic distribution and repository method (Schonbum, 2002) I was able to secure large amounts of data in formats which were easy to manage and therefore analyses and considerations upon the data were made in a holistic way.

By using volunteers within the survey approach it could be argued elements of the data may be unreliable through allowing stakeholders a platform from which they are able to air excessive, inaccurate, derogatory and personal views concerning the organisation and their own understanding of their own social environment, in effect distortions of reality. However, as per Van Maanen (1988, p.3) from an ethnography perspective, it is the responsibility of the ethnographer to interpret the social world within which the research subjects inhabit and therefore not to try to cleanse data but to establish its relevancy to the emergent perspective of the research subjects environment.

I employed email format as a means to send the research sample a copy of the research survey. Once completed the survey form was sent back to me by email and was subsequently stored in an encrypted electronic central depository. When the survey has closed I collected and collated the responses that were completed by the research subjects. I employed a bespoke statistical research package to analyse the data and the method of coding and assessment will be explored further in chapter four.

The survey played a key part within the overall research methods employed, affording an opportunity to gather the required data, to critically inform the conclusions of the research. The survey afforded a further opportunity to critically examine the concepts held between differing layers of culture and arguably differing social groups within an organisational setting. The research undertaken and the subsequent data extracted within the survey element, further supported the triangulation of the research findings across all three studies.

### **3.394 Credibility of the Research.**

Underpinning and supporting the credibility of the research are two important aspects, reliability and validity. (Bryman and Bell, 2007, p. 56; Cresswell and Plano Clark, 2007: and Collis and Hussey, 2009: pp. 182) support this view. Matthews and Ross (2010, p.53) state that reducing the possibility of getting the answer wrong means that attention has to be paid to the research methods upon two particular emphases of the research design: Reliability and Validity.

### **3.395 Reliability of the Research Paradigm of Enquiry.**

Bryman and Bell (2007, p.122) suggests "reliability is fundamentally concerned with the issues of consistency of measure of a concept.

They further subdivide reliability into three prominent factors.

1. Stability, this consideration entails assessing whether a measure is stable over time. Sample answers are constant and can be correlated if the process is tested through iteration.
2. Internal reliability, are the indicators that make up the scale of the measurement or index consistent. Are the scores across areas related to each other?
3. Inter-Observer consistency, this usually occurs where there is more than one observer and a parallax view of the same position can occur.

I sought, through the described methodology and the chosen research methods, to follow Bryman and Bells concepts (2007, p.40) in order to provide the research and its derived thesis with the required reliability. However, I am also aware of the limitations of the research design and will seek to ameliorate the threat to the validity of the research by acknowledging the following. I further argue that I ensured that as far as reasonably practicable due consideration was given to the factors identified above.

Reliability of the research can be further assessed by posing two questions (Collis and Hussey, 2009, p.182).

- Will the measure yield the same result on different occasions?

This view is very much founded within the positivistic paradigm of the natural sciences. It provides for objectivist research to be used in order to support a deductive research approach. This position arguably provides me with the opportunity to use quantitative methods in order to extract meaning from the world that is being assessed. Arguably, the data that is extracted is able to be used in generalisations concerning this research.

- Will similar observation be made by different researchers on different occasions?

This view, however, is in conflict with the subjectivist paradigm of the social sciences, and therefore is not in keeping with the research that is being undertaken. The methods that are employed within this paradigm allows the research to employ qualitative methods in order to support an Inductive approach to theory creation. The conclusions that have been made to support the theory, whilst based open subjective matter, is only able support the transferability of the research and will not support sweeping generalisations.

Given that the research was conducted within the ethnographic research paradigm and that I am employing an inductive approach where the results of the research will not be generalised I will argue that the second of the concepts listed above be the test of reliability within this research thesis.

I am arguing that, after considering the contexts of validity above and by employing a research methodology, coupled with the structured literature review that has been undertaken along with the preferred research methods described, I ensured that the research has a degree of reliability, however, given the paradigm of enquiry the general reliability may be seen to be modest.

### **3.396 Validity of the Research Paradigm of Enquiry.**

Validity within the research process is concerned with the integrity of the conclusions that are generated from a piece of research (Bryman and Bell, 2007, p. 63-64). They further define validity as “whether or not an indicator (or set of indicators) that is devised to gauge a concept really measures that concept.

Validity, for the purposes of this research can be broken down into four separate paradigms (Bryman and Bell, 2007 p. 63-64).

The four types of validity that they argue are:

- 1 Measurement Validity. Concerned with whether or not a measure that is devised of a concept really does reflect the concept that it is supposed to be denoting.
- 2 Internal Validity, Concerned with the question of whether a conclusion that incorporates a causal relationship between two or more variables is legitimate.
- 3 External Validity. This aspect is concerned with the question of whether or not the results of the study can be generalised beyond the specific research question. In the case of qualitative research whether the findings are able to be transferred into other environments, it transferability.
- 4 Ecological Validity, This aspect is concerned with regards to the question of whether or not the social scientific findings of the research are applicable to people's every day, natural social settings.

Measurement validity can be further explored and substantiated by investigating and utilising additional tests. These validity tests have been subdivided into four areas for concern. These are:

1. Face validity, the researcher who has developed a new measurement seeks consensus through other stakeholders, that the measure reflects the content of the concept in question.
2. Concurrent Validity, Here the researcher employs a criterion on which cases are known to differ and that is relevant to the concept in question.
3. Predictive Validity, Here the researcher will employ a future criteria measure in order to test the validity of a new measure that would be examined.
4. Construct Validity. Here the researcher is encouraged to deduce a hypothesis from a theory that is relevant to the concept.

Miles and Huberman (1994, p. 29) have suggested that validity of findings (along with reliability) should only be applied from a philosophical perspective within a quantitative methods approach. However, I argue, as do (Creswell and Plano Clark, 2007: Bryman and Bell, 2007, pp. 636-637: Collis and Hussey, 2009, pp 182), that for any research to be able to stand up to the rigours of academic scrutiny, that any research undertaken must be able to demonstrate a high degree of validity.

### **3.397 Section Summary.**

Within this section, I have demonstrated a consideration of the relevant research methods that are available to employ within the academic research environment and consequently I have been able to determine the required research methods in order to answer the research question.

These being:

1. Ethnographic Enquiry
2. Semi Structured Interviews
3. Survey

The research methods employed afforded an opportunity to examine a complex multifaceted environment from an ethnographic perspective, obtaining the required data and information to produce the conceptual findings and to provide a framework for the transferability of those findings. The research methods employed allowed me to compile an inductive research framework, based within the social sciences, characterised by ethnographical and subjectivist views extracted from a largely qualitative research methods process. However, I acknowledge that a research method will be employed from within the quantitative, objectivist paradigm but will be used qualitatively and subjectively, asking for personal views and opinions. (Creswell and Plano Clark, 2007 and Tashakori and Teddlé, 2009, p. 64) identifies this approach as being both acceptable and required, in being able to address research questions within complex environments.

I do not acknowledge however, that this is a full mixed methods approach as defined by Tashakori and Teddlé (2009, p. 64) and Creswell and Plano Clark (2007) but compliments a largely qualitative set of research methods. In addition I have demonstrated a considered approach to the aspect of credibility within the research by developing the argument for reliability and validity. I argued that the data that will be forthcoming from the research, will be assessed and will inform the research, identifying the potential for the transferability of the theoretical perspective. However, due to the methodology and the methods employed, the outputs from the research will not sustain generalisations within this particular area of business activity. I will now turn to exploring the application of the ethnographic enquiry.

## **Section 4: Chapter Summary.**

### **3.41 Overall Considerations.**

I argue that any research undertaken within a social sciences environment requires a detailed and appraised research methodology. The design of the research methodology employed for the purposes of this research supports the view that problem formulation is central to the research question. I argue that I have explored the concepts and requirements of established academic research process and protocols, by drawing upon ideology and philosophy contained from within an historic, seminal and a contemporary critical thinking paradigm providing support and argument for the overall research thesis and the process of problem formulation. I have constructed a robust research methodology to address the research question whilst clearly presenting both considered and conflicting views regarding the research process itself.

Through examining and developing a compelling and argued philosophical stand point, within a comprehensive research methodology, I ensured that the research that is being undertaken maintained focus and clarity and is able to resist both formal academic and business challenge.

Within any research process a balance needs to be achieved with regards to the philosophical arguments supporting the research methodology and the act of undertaking the praxis research (the research method) and the research findings including the conceptual conclusions that have been derived from the research itself. Whilst the methodology chapter identifies the philosophical approach conducted in the research, I have selected and justified the use of a set of research methods that was employed to collect the required research data. Through using a structured and methodical rationale in examining and compiling this chapter, I have ensured that there was no tension between the chosen methodology, the praxis research (the research method) and the research findings including the conceptual conclusions.

The paradigm of enquiry informed the research with regards to the ontological and epistemological issues and the role of the key stakeholders within the research act itself. Within the research attempted to interpret the social world from within which the research subjects in habit in the way in

which they interpret it themselves. However, whilst the research falls within a subjectivist paradigm there was a need to employ the concept, arguably from a pragmatists perspective, that both reality and the acquiring of knowledge cannot merely be contained exclusively within the confines of opposing philosophical camps and that the diametrically opposed view contained within subjectivism and objectivism, in fact the research process should be considered as a continuum. This approach allowed me the flexibility to move between the two philosophical camps, carefully considering the research environment from both a rationalist and empiricist perspective and therefore examining nomothetic and ideographic characteristics.

I employed an inductive approach to the generation of the research theory and consequently gathered data largely from within a qualitative framework. This allowed me to be able to construct the research hypothesis in order to be able to assess the transferability of the established research concepts within other business environments. The hermeneutical position was explored as part of the research process in order to determine the perception and interpretation of stakeholder and researcher understanding of the ontological and epistemological positions.

I justified the use of a quantitative method for part of the research process. This is an accepted academic research method and some tension may exist with purists of the qualitative v quantitative divide. However, the method chosen will not constitute a change in the identified overall research process and therefore arguably, constitutes a mixed method approach for the data collection. I will now turn to presenting the research findings and continue further by undertaking detailed analysis of the findings themselves.



## **Chapter 4: Findings Obtained From the Two Field Work Studies.**

### **Section 1: Overview of the Findings Section.**

#### **4.11 Developing the context of the Findings Section.**

I now present the findings from the data obtained from the two elements of fieldwork undertaken, the ethnographic observations, conducted throughout the three phases of the collaboration and the interviews and survey that were undertaken in phase three of the collaboration. The task of presenting the findings has been addressed by organising the chapter into five sections. The first section outlines management and coding methodology. The second section examines, from an ethnographic perspective, the three phases of collaboration over the identified two and a half year period, which I characterise as field work one. The third section examines the interview responses from senior social actors and the fourth section examines the responses from social actors obtained via the survey and I characterise both these research methods as field work two. Finally, section five summarises the chapter.

#### **4.12 Categorising, Thematising and Coding of the Data Obtained from the Fieldwork.**

In order to provide a credible structure for the management of the data, a bespoke method of thematic coding was developed based upon Miles and Huberman (1994, pp. 55-72). This method allowed for the effective indexing, cataloguing and classification of the data. I employed thematic analysis (Matthews and Ross, 2010, p.336) in the context of a narrative engagement within all three studies, deconstructing and reconstructing data within an inductive paradigm.

Miles and Huberman (1994, pp.131-133) further advances the concept of thematic analysis and describe the process as a series of sequential steps which systematically segments and categorises whilst providing an opportunity to relink aspects of data prior to final interpretation. From the initial conceptual framework five key themes were identified and in essence these five base themes are coded as priori themes and have additionally been sub coded to include insights and additional contexts within the priori themes itself. See Appendix 11. In addition to the priori themes, and as a further development of the research from the subsequent development of the transcribing of the initial data, a set of emergent themes were identified. See Appendix 12. These additional four themes were consistently identified across the observations, and were explored further in phase two, interviews and survey (Miles and Huberman, 1994, pp. 131-138). In order to provide clarity to the overall sense of the research themes and the interrelatedness with the research study itself Figure 1 presents a schematic overview of the priori and emergent thematic topics.



Figure 1: Capturing the Thematic Elements Relative to the Study Area.

The data was subjected to a rigorous cataloguing process and in agreement with Miles and Huberman (1994, pp. 55-72) has been further deconstructed through the filter of sub layers of coding (Matthews and Ross, 2010, p. 137). The deconstructed data was reconstructed, (Miles and Huberman, 1994, pp. 55-72) and then allocated to the associated thematised positions, subject to the cross referencing process that was undertaken. This process afforded an opportunity to recognise wider data linkages across the thematised areas. Table 5 identifies the sequencing and construction of the coding's employed, within an example code.

Coding Classification	Contextual Meaning
(ST)	Thematic Area, ST = Culture and Strategy Development
OB	Designation of Observation
(1)	Page Number of Transcript
(12)	Paragraph Number
(35)	Line Number
(1)	Theme
(1J)	Subgroup ( 1J = Strategy)
(P)	P= Priori Code E = Emergent Code
(ST)OB(1)(12)(35)(1)(1J)(P)	

Table 5: Coding Classifications.

Observations, interviews and survey responses were transcribed and Appendix 13 demonstrates a sample of a transcript, on this occasion and interview. Appendix 14 demonstrates a coded and thematised transcript, whilst Appendix 15 demonstrates the deconstructed and reconstructed coding's in a managed context. Appendix 16 demonstrates the breakdown of all the data from one of the themes, in a managed context affording an opportunity to develop patterns or synergies from the wider aspect of the data that was deconstructed and reconstructed. I argue by applying this rigorous process, an opportunity to explore the data within a rich context, whilst addressing the key issues that were raised by the research questions, was created.

In developing this methodology an opportunity for the triangulation of the results arose across the three studies. The identified themes were critically reviewed and the subsequent findings are supported by the relevant academic literature identified in Chapter three. Appendix 17 and Appendix 18 provide further clarity to the thematising process and directly links the research questions to the related themed areas. Therefore, by isolating the three research studies, each study was able to be analysed from their respective data sets against the detailed research questions, within the wider context of Transcultural Relativism.

#### 4.13 Section Summary.

Section one afforded an opportunity to outline the approach that was adopted in order to provide a detailed and systematic investigation of the relevant data collected through a rigorous and substantive research process. The findings section will conclude with a review of the important and contributory elements of data which will form the foundation for the rationale of the development and conceptualisation of the new knowledge identified.

## **Section 2: Ethnographic Observations, Findings from the Three Phases of the Study.**

The section twenty three shared services consortium formed part of a wider response that senior police leaders undertook, within a second wave NPM framework, in order to realign elements of their organisation to meet challenges driven by a hardening application of Neo-Liberal policy, by the prevailing Government. Section two presents findings from the participant observations that were undertaken during phases one to three of the research study.

### **4.21 Theme 1: Considerations of Culture in the Collaboration Strategy Development Process.**

During phase one, Observation (ST)OBP1(FN1-2)(1)(12)(35)(1)(1J)(P) and (ST)OBP1(FN1-2)(11)(3)(19)(1)(1A)(P) affirmed that the strategic fit of the collaborative partner was a corporative imperative. The decision upon who the collaborative partner was, was based upon a broad range of factors and that the issue of cultural fit (Welch, 2006: pp.226-227), Observation (ST)OBP1(FN1-2)(2)(5)(12)(1)1E(P), formed part of that decision making process. The concept of participating in a partnership of equals, Observation (CI)OBP1(FN1-2)(1)(3)(8)(2)(2C)(P) and Observation (ST)OBP1(FN1-2)(11)(3)(19)(1)(1B)(P) was the preferred option when assessed against potential collaborations with other public and private sector entities and in their view would eliminate a victor / vanquished paradox, Korsgaard (1995, pp. 60-84). However, senior leaders made some broad assumptions within their decision making process on partner selection, Observation (ST)OBP1(FN1-2)(2)(5)(15)(1)(1E)(P), especially regarding the collaborative partner culture at both the corporate and organisational levels.

Early perceptions at the meso level, Observation (TR)OBP1(FN1-2)(1)(5)(14)(3)(3B)(P), were that both organisations shared and understood a range of cultural frames of reference at both the corporate and organisational level and that the existing artefacts, espoused values and beliefs systems and visible structures (Schein 2010, pp.319-320) of both organisations created a basis for cultural fit. However, Observation (TR)OBP1(FN1-2)(1)(5)(10)(3)(3G)(P) and (TR)OBP1(FN1-2)(1)(5)(14)(3)(3H)(P) highlighted that whilst consideration of these factors had been acknowledged by the social actors, at the corporate level, in practice very little formal engagement had taken place in order to justify this perception. The comprehension of culture at both the corporate and organisational levels, in the way in which both partners viewed their respective cultures for themselves had not taken place. Subsequently Transcultural Relativism had not occurred.

Moving into phase two of the collaboration, the development and initiation phase, structural instability has now occurred and the organisation was in a state of disequilibrium (Lewin, 1947, pp.2-12). Observation (ST)OBP1(FN1-2)(5)(2)(13)(1)(1E)(P) and (ST)OBP1(FN1-2)(5)(2)(15)(1)(1F)(P) noted that the structural instability had negatively influenced the layers of cultural engagement by the social actors at both the corporate and organisational cultural levels (Schein, 2010, 299-300), Observation (TR)OBP1(FN1-2)(1)(6)(23)(3)(3G)(P). The governance and control processes, Observation (TR)OBP1(FN1-2)(1)(6)(23)(3)(3B)(P) have become unbalanced (Borzillo, Probst and Raisch, 2008,

pp.1-19), creating a disequilibrium within both organisations, Observation (GD)OBP1(FN1-2)(1)(5)(10)(4)(4A)(P), that went beyond the reinforcing of the current assumptions of the social actors and that cultural change had now become a reality, Observation (CI)OBP1(FN1-2)(1)(3)(8)(2)(2C)(P), (Lewin, 1947, pp.2-12).

The disequilibrium distorted the existing layers of cultural engagement at both the organisational and corporate levels and created a barrier that initially interrupted the development of mutual understanding of each other's culture at both the corporate and organisational levels, as per Triandis et al (2002, pp. 204-21), Observation (ST)OBP2(FN3-5)(1)(3)(7)(1)(1A)(P). Consequently negative aspects of Transcultural Relativism became visible and Observations (TR)OBP1(FN1-2)(1)(5)(14)(3)(3E)(P), (TR)OBP1(FN1-2)(1)(5)(14)(3)(3F)(P) and (TR)OBP1(FN1-2)(1)(5)(14)(3)(3H)(P) highlighted at the organisational cultural levels a retrenchment (Low 2003, pp.55-71) by social actors into their existing behavioural norms and value and belief systems, whilst strengthening and reinforcing traditions that were native to their own groups, (Foley and Hang-Yue, 2006, pp. 38-57). Observation (ST)OBP2(FN3-5)(1)(3)(7)(1)(1D)(P) noted that from a social actor perspective, especially at the organisational cultural levels, only very limited opportunities existed to allow social actors to engage fully with collaborative colleagues and these tended to be on an informal basis.

The observations undertaken in phase two suggested that, Observation (ST)OBP2(FN3-5)(1)(4)(8)(1)(1C)(P), very little consideration was given, at the meso level, in either developing a corporate cultural framework to support the newly emerging collaboration, that could be considered and consumed by social actors at the organisational levels and also planning strategically for the consequences of organisational cultural instability, post disequilibrium, within an organisational cultural setting, was largely omitted. Consequently, as per Hofstede et al (2005, pp.384-387), the acculturation process by the social actors had not fully commenced and that Transcultural Relativism had not taken place and consequently negative manifestations of culture had occurred. Observations (ST)OBP2(FN3-5)(1)(3)(7)(1)(1F)(P) and (ST)OBP2(FN3-5)(1)(4)(13)(1)(1A)(P) had witnessed social actors at the organisational cultural level recounting stories in an attempt to reinforce their sense of belonging to the previous cultural systems. Coupled to this (Triandis et al, 2002, pp. 204-21) was the social actor's constant narrative regarding emotional endowment within their mutual value and belief systems.

Moving into phase three, observations (ST)OBP3(FN6-7)(1)(2)(3)(1)(1B)(P) and (ST)OBP3(FN6-7)(1)(2)(3)(1)(1F)(P) identified that the development of the corporate level culture had in turn influenced social actors at the organisational level. Consequently, this influence was now being considered by the senior leaders. Thorough the application of a range of newly applied corporate artefacts such as new organisational structures that facilitated a sense of belonging, joint operating systems and joint operating procedures the social actors had now been subject to a range of shared experiences and behaviours, where the mutual understanding of each other's cultures could now take place and Transcultural Relativism negative factors were breaking down.

Evidence of the lessening of Transcultural Relativism factors manifested as a reduction in cultural retrenchment, most significantly, in negative storytelling. Negative story telling had been a constant theme within the collaboration up until the end of stage two, when management interventions at the meso level, facilitated a range of initiatives allowing for cultural engagement at the organisational level to finally occur. Observation (ST)OBP3(FN6-7)(1)(4)(14)(1)(1D)(P) highlighted not cultural infection as per (Triandis et al, 2002, pp. 204-21) but adaptation of cultural artefacts as per De Certeau (1984, pp.6-12).

#### **4.22 Theme 2: Understanding of Existing Cultural Influences within the Collaboration.**

Observations (CI)OBP1(FN1-2)(1)(3)(8)(2)(2C)(P) and (CI)OBP1(FN1-2)(1)(3)(8)(2)(2G)(P) took place within phase one of the collaboration and generally support the findings that were previously identified in theme 1, namely that the social actors at the meso levels had made general assumptions regarding culture at both the organisational and corporate levels and that due to the type of collaborative partner chosen, that cultural fit would naturally follow.

Observation (CI)OBP1(FN1-2)(1)(3)(8)(2)(2I)(P) noted that a perception existed at the meso level that there were already substantial cultural artefacts that were shared across the collaboration. From a corporate cultural perspective, national and professional frames of references (Davies, 2008, pp.56-68) coupled with a wider sense of belonging, (the term “family” was observed on many occasions) drove the perception of cultural similarity along with the obvious outward symbols such as uniform, signs and espoused values and beliefs, which were embedded in mutual underlying assumptions. Constant references with being “a can do” culture was made at the meso level but this was not easily identifiable as Schein (2010, pp.103-104) argues, that whilst artefacts are visible they may be difficult to interpret, especially when apply a research philosophy to the environment.

At the organisational cultural levels Observation (CI)OBP1(FN1-2)(1)(3)(8)(2)(2M)(P) and (CI)OBP1(FN1-2)(1)(4)(13)(2)(2D)(P) again followed a similar pattern where outward identification of observable cultural artefacts, such as mutual signs, symbols and behaviours coupled to social actors espoused values and beliefs drove behaviours, but what became apparent at the observable level was the intense loyalty (Linstead and Grafton-Small, 1986, pp.331-355), which again mirrored the concept of family, that was evident previously.

As phase two developed and the disequilibrium became reality Lewin (1947, pp.2-12), manifestations of culture in this context were observed as an overwhelming sense of belonging by the social actors to their respective “tribe” (Van Maanen and Barley, 1985, pp.31-45) and manifested as recounting stories that supported their participation in shared experiences and consequently were imbedded within their underlying assumptions. I observed social actors who exhibited genuine sense of belonging to their “tribe” which had been constantly reinforced through a frame of reference that was largely based upon shared experiences and social history. The overwhelming sense of mutual loyalty, the social actors had at the organisational level, inadvertently supported the development of

negative Transcultural Relativism, manifesting as the emergence of excessive competition coupled with a general retrenchment back into their mutual values and belief systems. I will argue the effects and influences of this were not considered in the collaboration planning process.

Observation (CI)OBP2(FN3-5)(1)(4)(8)(2)(2D)(P) and (CI)OBP2(FN3-5)(1)(4)(8)(2)(2D)(P) encountered, as per Hofstede, et al. (2005, pp.25-26) the collaborative partners were culture bound and as per that Spradley (1979, p22.) the social actors at the organisational cultural level had developed negative self-reinforcing lenses that defined their existing world as the cultural unfreezing process had not occurred. Observations (CI)OBP2(FN3-5)(1)(4)(8)(2)(2E)(P) identified that unless the newly formed joint organisation developed a common language, whilst defining boundaries and establishing developing new behaviours and norms, values and beliefs, that are able to migrate into underlying assumptions, organisational development will create negative Transcultural Relativism. Consequently negative characteristics of Transcultural Relativism emerged, in principle, due to limited opportunities to observe each mutual cultures in the way in which the social actors perceive this for themselves.

Corporate level cultures were not cascading into the organisational levels and the management designed elements, such as, applying new organisational rituals, signs and symbols did not initially facilitate a joint sense of belonging and social actors adapted these symbols to their own ends, De Certeau (1984, pp.6-12). I observed (CI)OBP2(FN3-5)(1)(4)(8)(2)(2E)(P) at the organisational cultural levels, that the social actors displayed almost identical mutual espoused values and beliefs systems but were at different stages of a cultural journey as per Hofstede et al (2005, pp.384-387).

Moving into phase three, social actors at the organisational cultural level, through management designed process developed at the meso level had now been afforded both formal and informal opportunities to be able to understand each other's mutual cultures in the way in which they perceive it for themselves, Observation (CI)OBP3(FN6-7)(1)(4)(14)(4E)(P). Observation (CI)OBP3(FN6-7)(3)(1)(7)(2)(2B)(P) noted that as per Foley and Hang-Yue (2006, pp. 38-57) the social actors at the organisational culture levels were quickly adopting traditions that were now becoming native to their own groups and adapting cultural norms as per De Certeau (1984, pp.6-12 and as a consequence the influences of Transcultural Relativism had been greatly lessened. Trust systems, Observation (CI)OBP3(FN6-7)(3)(1)(7)(2)(2C)(P) had evolved and the excessive competition which had been identified in Observation (CI)OBP2(FN3-5)(3)(1)(7)(2)(2E)(P) had been eliminated. The development of shared experiences, Observation (CI)OBP3(FN6-7)(3)(1)(7)(2)(2D)(P) had created new stories for the social actors to recount and as such these were now being embedded into a new set of values and beliefs and subsequently the underlying assumptions of the group. Social actors still exhibited loyalty to their mutual organisations but were now also embracing new artefacts, signs and symbols that enforced a new mutual sense of belonging.

#### **4.23 Theme 3: Identifying Characteristics and Awareness of Transcultural Relativism.**



Phase one observations took place before the initiation and development phase of the collaborative venture. Consequently observing the influences of Transcultural Relativism in phase one, did not fully occur, as conformation of the collaboration was yet to be communicated to the social actors and the change disequilibrium had yet to be applied at the organisational cultural levels. However some base line observations did take place. During the pre-consortium phase of the collaboration, the social actors, across all cultural subgroups at both the corporate and organisational cultural levels of the collaborative partners, were arguably as per Spradley (1979, p22) culture bound, Observation (TR)OBP1(FN1-2)(1)(5)(10)(3)(3D)(P).

Each collaborative partners organisational cultures possessed strong frames of cultural reference and displayed a range of artefacts that were observable, including behaviours which identified a strong sense of belonging with an historical setting where shared experiences and storytelling helped support a wider loyalty to each respective force. What became apparent during the pre-consortium phase, from the early Observation (TR)OBP1(FN1-2)(1)(5)(10)(3)(3C)(P) was as per Schein (2010, pp.300-307), that organisational culture within this setting could be characterised as an ongoing outcome of adaptive and integrative efforts of people to build values and practices that can sustain an organisation. Within the context of the observations that took place in both phase two and three, the focus attempted to address in context, the manifestation of Transcultural Relativism and how these manifestations could be recognised.

Phase two observations commenced during the initiation and development phase of the collaboration and subsequently the social actors were now exposed to emergence of new joint operating structures and systems coupled with changes in working locations and the requirement to develop relationships with staff from the mutual partner. Observation (TR)OBP2(FN3-5)(1)(2)(3)(3)(3M)(P) noted that initially extremely limited opportunities existed, within a formal managed framework, for social actors at the organisational culture levels to gain an understanding of each other cultures in the way in which they perceive this for themselves.

(TR)OBP2(FN3-5)(3)(2)(1)(3)(3I)(P) identified that both sets of social actors at the organisational cultural levels displayed a retrenchment back into their existing values and belief systems, as per Schein (2010, pp.97-100). Therefore the cultural groups exhibited characteristics of root metaphors within their associated integrating symbols, which were almost mirrored exactly by both partners. The characteristics observed, indicated that social actors rejected new organisational symbols and in some cases the newly created structures that had been imposed from the meso levels. This immersion back into their mutual cultural norms further fuelled aspects of negative Transcultural Relativism in the form of a reinforcement of their mutual underlying assumptions as the values and belief systems were being strengthened, especially through the context of storytelling which further re-enforced a sense of belonging and loyalty to the previous order.

The strengthening of the sense of belonging also induced, Observations (TR)OBP2(FN3-5)(3)(2)(1)(3)(3J)(P), (TR)OBP2(FN3-5)(3)(2)(1)(3)(3K)(P) and (TR)OBP2(FN3-5)(3)(2)(1)(3)(3L)(P)



where the social actors, still displaying intense loyalty to their home force engaged in aspects of excessive competition where this negative manifestation of Transcultural relativism was observed to effect performance considerably. Observation specifically noted the direct intervention, at the meso level, of a senior leader, Observation (TR)OBP2(FN3-5)(3)(2)(1)(3)(3M)(P) to reduce the tensions that excessive competition created.

Moving into phase three, organisational structures and systems had now been in place for eighteen months and there are now observable opportunities both formal and informal for the social actors to be able to engage with activities where they are able to observe each other cultures and interpret them in the way in which they are observed for themselves. Observation (TR)OBP2(FN3-5)(4)(3)(16)(3)(3A)(P) and (TR)OBP2(FN3-5)(4)(3)(16)(3)(3D)(P) noted that the social actors at the organisational cultural had now emerged from the cultural retrenchments and that both sets of social actors were now exposed to shared experiences which were developing a wider sense of belonging and an acceptance of a wider range of artefacts. Observation (TR)OBP2(FN3-5)(4)(3)(16)(3)(3E)(P) noted that new observable artefacts such as symbols and signs were now accepted by the social actors and consequently these new signs and symbols were in turn developing a sense of mutual belonging, this is very much in line with De Certeau (1984, pp.6-12), where social actors were adapting cultural artefacts to meet their respective needs.

Observation further identified that manifestations of excessive competition had now been replaced with an acknowledgment of a joint membership of loyalties. Social actors were still fiercely loyal to their home force but they were now also loyal to the new collaboration. Observation (TR)OBP3(FN6-7)(3)(4)(31)(3)(3A)(P) noted, a social actor commenting that, it was in everyone's interest to make the collaboration work and that actually nothing much had changed.

Furthermore, the social actors were now Observed (TR)OBP2(FN3-5)(4)(3)(16)(3)(3K)(P) in engaging with positive elements of storytelling, specifically concerning new shared experiences which had now replaced largely negative stories that were recounted to invoke and re-inforce previous sense of belonging. It was noted however, that these new stories had not replaced the previous recounted stories but had created a new set of symbols by which the social actors were now using to influence their behaviours.

#### **4.24 Theme 4: Influence of the Strategic Mandate.**

Phase one Observations (ST)OBP1(FN1-2)(1)(12)(35)(1)(1J)(P) and (ST)OBP1(FN1-2)(11)(3)(19)(1)(1A)(P) were undertaken as part of the strategy development process and identified that the two collaborative partners would share similarities across a range of organisational characteristics which would include size in personal numbers, budget expenditure, organisational structures, systems and geographical coverage. Consequently, the senior leader's perception was that this collaboration would be a collaboration of equals. Previous collaborations had involved partners who were much smaller forces and there was an observable context where the relationship was unequal. However, Observation (ST)OBP1(FN1-2)(11)(3)(19)(1)(1A)(P) also highlighted a belief

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by senior leaders that in engaging in such a collaboration that culture at both the corporate and organisational levels would also allow for a cultural fit and consequently as part of the strategic planning process limited their consideration as to the influences of culture, especially at the organisational level.

In initiating the decision to collaborate, Observation (ST)OBP1(FN1-2)(11)(3)(19)(1)(1B)(P) identified the main driver in creating a significant disequilibrium, that arguably would arguably unfreeze existing organisational cultures, Lewin (1947, pp.2-12). However as Bryman, (1989, pp. 35 – 38) suggests, creating radical change, through the implementation of a new vision could be counterpoised with the development of a realigned culture. Borzillo, Probst and Raisch (2008, pp. 1-19) suggested, from an organisational perspective, governance and control have to be balanced to promote long term success of the venture. Observation (GD)OBP1(FN1-2)(4)(4)(22)(4)(4C)(P) identified, in this case, where there is a perception that the collaboration will be of equals that an assumption was made that cultural fit will naturally occur with limited intervention of influence from the meso levels. Therefore, no formal structures were created that would afford opportunities for social actors, at the organisational cultural levels, to participate in Transcultural Relativism, consequently negative elements of Transcultural Relativism were allowed to gain prevalence.

However, when moving into phase two observations, elements of negative Transcultural Relativism had manifest within social actor's behaviours. Observation (GD)OBP2(FN3-5)(1)(3)(7)(4)(4D)(P) and (GD)OBP2(FN3-5)(1)(3)(8)(4)(4D)(P) identified, at an early stage that social actors at the organisational cultural level, on both sides of the collaboration felt that the capitulation of perceived sovereignty is eroding their sense of both identity and belonging, interestingly from both sets of social actors. Negative elements of Transcultural Relativism emerged in both sets of social actors, these manifested as retrenchment back into their own established patterns of behaviours and norms, rejection of new artefacts such as corporate symbols and especially the reinforcing of historic positive stories that supported existing values and belief systems.

Additionally, Observation (GD)OBP2(FN3-5)(1)(3)(8)(4)(4E)(P) further identified a perception by the social actors, at the organisational cultural level, that reciprocal altruism was not present. I observed, across a range of functions, multiple levels of negative influences of Transcultural Relativism where social actors, who had not been able to observe organisational cultures, within the way in which social actors form the collaboration observe it for themselves and were participating in elements of game theory, Observation (GD)OBP2(FN3-5)(1)(5)(24)(4)(4D)(P). Schein (2010, pp.15) discusses the context of "rules of the game" from a cultural perspective, where elements of the cultural rules of the game will not be observable by the social actors, due to the prevalence of corporate politics at the covert levels. Consequently, decisions made at the meso level in phase one influenced organisational cultural development. This behaviour culminated in the reinforcement of mutual organisational cultural stories and the misrepresentation of emerging artefacts and behaviours in order to preserve and protect existing organisational cultural elements.

What became evident within phase three observation (GD)OBP3(FN6-7)(5)(2)(2)(4)(4E)(P) was that culture at the organisational levels had started to adapt to the disequilibrium and each other's organisational level culture. However this adaptation was not subjugation but the absorption of cultural elements to meet their own ends as De Certeau (1984, pp.6-12) suggested. Additionally, whilst there was evidence that social actors still demonstrated a sense of belonging to their home force, Observation (GD)OBP3(FN6-7)(6)(2)(3)(4)(4B)(P), there was now a wider acceptance by the social actors of new and emerging artefacts. These included the implementation of new systems and procedures which afforded an opportunity for the social actors to engage in shared experiences coupled with the development of more formal processes in allowing for the reduction in Transcultural Relativism through such activities as joint meetings, joint working groups, new artefacts, signs and simples facilitating the interpretation of mutual cultures.

#### **4.25 Theme 5: Relationship Between Existing Performance, Expected Performance and Organisational Cultural Influences and Potential Benefits Realisation.**

Phase one observations (ST)OBP1(FN1-2)(1)(12)(35)(1)(1J)(P) and (ST)OBP1(FN1-2)(11)(3)(19)(1)(1A)(P) were undertaken during senior leader meetings and these discussions were focused upon improving both performance and resilience and developing a benefits realisation profile for both forces. However, what became apparent at these meetings was the perception at the meso level, that cultural fit would inevitably follow the strategic decision that was being made to collaborate and that subsequently formal planning process or management programmes regarding the monitoring and development of organisational cultures, or the influences that organisational culture may have upon performance were not developed or adopted. Foley and Hang-Yue (2006, pp. 38-57) states that there is clear link between performance and organisational culture. Consequently and in contradiction to Atkinson (2004, pp. 8-14) and Stacey (2011, p.43) recognition did not emerge at the meso level that culture change at either the corporate or organisational levels would be required in order to support a strong organisational competitive edge.

Observations (PI)OBP2(FN3-5)(3)(4)(22)(5)(5D)(P), (PI)OBP2(FN3-5)(4)(7)(25)(5)(5A)(P) and (PI)OBP2(FN3-5)(4)(7)(25)(5)(5A)(P) took place during phase two after the social actors at the organisational cultural level had been exposed to the initiation and development of the collaboration. Consequently, the social actors had been exposed to a significant disequilibrium, Lewin (1947, pp.2-12) within their established cultural and organisational frames of references. I observed that the disequilibrium negatively influenced the majority of social actors and created the condition, where through a lack of understanding of mutual cultures, a retrenchment by the social actors back into their mutually established cultural norms, routines and patterns of behaviours their lack of understanding of mutual cultures at the organisational cultural level occurred. I also observed social actors using stories about their own organisation to reinforce their own sense of belonging and identity. Additionally what emerged further was that a delay in developing structures within the collaborative venture further reinforced re-enforced negative aspects of Transcultural Relativism

such as social actors not being exposed to shared experiences or developing a sense of belonging to the new entity.

During Observation (PI)OBP2(FN3-5)(4)(7)(25)(5)(5C)(P) it became apparent that organisational performance was being influenced by mutual mistrust, (Korsgaard, 1995 pp. 60-84). Abstract elements of excessive competition manifested across a range of activities. This manifestation created a reduction in performance characterising itself as conflicting acts and omissions by the social actors, influencing decision making and the subsequent reactions to these decisions. Furthermore, what became apparent from the social actors at the organisational cultural level was their dissimilar emotional starting points at the beginning of the disequilibrium and how they then exhibited their mutual perception and understanding of the scale of the disequilibrium. This behaviour translated into their own emotional positioning when compared to the acculturation model (Hofstede et al 2005, pp.384-387) and subsequently for many the euphoria as eluded to by Hofstede did not exist. Consequently social actors were observed again to participate in storytelling in an attempt to re-establish a sense of belonging and identify. Consequently they did not engage in the limited cultural framework, developed from the corporate level cultural, which further reinforced their own mutual values and belief system as cultural infection was not taking place.

However, moving into phase three, Observations (PI)OBP3(FN6-7)(1)(3)(7)(5)(5C)(P) and (PI)OBP3(FN6-7)(1)(4)(13)(5)(5B)(P) indicated that mutual trust between the social actors at the organisational cultural level had improved as per Fang (2008, pp.80-97) and as organisational structures, systems and routines had become embedded and that the behaviours of the social actors were now following new patterns and routines, the opportunity for collaborative encounters increased significantly and the tendency to defect as Fang (2008, pp.80-97) predicted reduced, as these new trust systems became established Korsgaard (1995, pp. 60-84). Significantly the evolution of shared experiences rapidly delivered a mutual sense of belonging and producing example of improved performance, especially the reduction in excessive competition. Observation (PI)OBP3(FN6-7)(1)(4)(13)(5)(5C)(P) identified that the social actors values and beliefs systems of both mutual partners had been influenced in the exposure to shared experiences developing a wider sense of belonging aligning to emerging mutually shared artefacts.

The initiation and development of the collaboration, whilst creating a considerable disequilibrium within the cultural and operational paradigm of the social actors, initially induced cultural retrenchment by the social actors at the organisational cultural level, leading to an initial reduction in performance. Negative Transcultural elements emerged specifically in the form of excessive competition, however as the collaboration progressed trust based systems evolved by the end of the observation period the performance within the collaboration had significantly improved.

#### **4.26 Assessing the Emergent Themes.**

The resultant displayed findings were based upon the set of priori themes that were originally developed against the backdrop of the literature review and prior knowledge gained from being based

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within the research environment. However, throughout the course of the observations a number of factors emerged which required further examination. These emergent factors were also carried forward into fieldwork two, the interviews and surveys that were conducted in phase three of the research study. The emergent data has been catalogued and coded as previously described and in the next section I will discuss their influence when set against the identified research questions.

#### **4.27 Theme 6: Perceived Influences of Culture Within Virtual Co-Location.**

An interesting paradigm emerged late within the observations that were undertaken within theme 1 which subsequently link directly to structural stability. Observation (ST)OBP1(FN1-2)(1)(12)(35)(1)(1J)(P) and (ST)OBP1(FN1-2)(11)(3)(19)(1)(1A)(P) identified that elements of organisational administration within the collaboration were going to take place in a virtual co-location environment, one department split across two or more geographically spread sites and as such social actors at the micro levels would not encounter the same cultural development at the organisational cultural level.

Consequently opportunities for social actors to be able to engage, perceive and understand organisational culture, in the way in which their other social actors perceive culture for themselves and to be exposed to shared experiences and experience a wider sense of belonging, in order to ameliorate influences of Transcultural Relativism, would be limited.

Observations undertaken in phase two VC)OBP2(FN3-5)(3)(3)(17)(6)(6A)(E), (VC)OBP2(FN3-5)(3)(3)(17)(6)(6B)(E), (VC)OBP2(FN3-5)(5)(2)(26)(6)(6B)(E) and (VC)OBP2(FN3-5)(5)(2)(26)(6)(6C)(E) were undertaken after the announcement of the collaboration and during development and initiation stage. As such, as per Lewin (1947, pp.2-12) a level of disequilibrium had been applied and negative characteristics of Transcultural Relativism was manifest. As per Schein (2010, pp.308-311) Observation (VC)OBP2(FN3-5)(5)(2)(26)(6)(6A)(E) indicated that the social actors at the organisational cultural level, within virtual colocations were creating a localised common language with self-fulfilling behavioural norms, which through being reinforced by both tangible and non-tangible artefacts speedily developed and existed within the groups sub conscious taken for granted values and beliefs.

I identified that as per De George (1990, pp.31) that localised self-reinforcement of these micro cultures Schein (2010, p.67) and their development of existence within newly identified value systems were challenged by the influences and dynamics of the host culture at the corporate level. Where virtual co-location existed, localised organisational cultural development is accelerated and as per Schein (2010, pp.97-100) suggested, the locally developed espoused values and belief systems, coupled to an intensive and confined sense of mutual belonging and loyalties, rapidly evolved.

This cultural behaviour follows the pattern that Abercrombie (1990, pp. 171-185) suggested in that culture is more organic, emerging from within the organisation emphasising the creativity of the organisational members, or consumers, as the culture makers who are resisting or evaluating the dominant culture. The characteristics of culture within this framework is further reinforced by De Certeau (1984, pp.6-12), stating that cultures, often made of the rituals, representations and laws imposed on them create something quite different from what senior leaders at the corporate levels had in mind. Therefore this creativity is not confined to the process of culture production but also culture consumption can also be approached as a creative process, observed through the examination of user's meanings (Linstead and Grafton-Small, 1986, pp.331-355). What emerged over the observation period was that through isolated working stakeholders were not necessarily exposed to the level of mutual infection as alluded to by (Triandis et al, 2002, pp. 204-21) but in place of "infection " mutual self-re-enforcement was occurring. In essence what I observed was that as Foley and Hang-Yue (2006, pp. 38-57) argues are the social actors quickly adopted traditions now native to their own groups.

Moving onto phase three, Observations (VC)OBP3(FN6-7)(3)(1)(20)(6)(6A)(P), (VC)OBP3(FN6-7)(3)(1)(20)(6)(6B)(P) and (VC)OBP3(FN6-7)(3)(1)(20)(6)(6C)(P), indicated that the social actors, who were integral to the virtual colocations, from a cultural perspective, that the process of localised collective programming of the mind, as Hofstede et al (2005, pp.4-7) suggested, did distinguish the members of an organisations from another, in this case virtual collocated departments . Additionally as new staff arrived they were being "infected" Triandis et al (2002, pp. 204-21) by the localised culture as per Schein (2010, pp.216-217). However, what was not proven was how stakeholders determined what were the norms passed on from the previous cultural involvement and which of these norms survive, Dawkins (2006, p.193).

Elements of Transcultural Relativism, the inability to view organisational cultures within the way in which social actors perceive this for themselves across the collaboration, did exist within multiple layers across the collaborating partners, almost exclusively at the organisational cultural level. Developing organisational structures that are comprised from both partners and are located in geographically diverse areas, within the same operational sector, did inevitably develop a localised organisational cultures that which evolved its own cultural characteristics at a different rate and direction from the prevailing cultural norms, values and belief systems, at the organisational cultural level. Social actors were adapting cultural elements to their own needs and requirements (D Certeau, 1984, pp.6-12).

#### **4.28 Theme 7: Social Media and Extending Organisational Cultures.**

Theme 7 emerged as an interesting dynamic informed from commentary that was obtained within phase one of the observations. Fitzgerald (1988, pp. 5-15) argued that that the process of modifying cultures start with the senior managers at the meso level, a view that was reinforced by Observation (ST)OBP1(FN1-2)(11)(3)(19)(1)(1C)(P). This view is further supported by subsequent Observations (ST)OBP1(FN1-2)(1)(12)(35)(1)(1J)(P) and (ST)OBP1(FN1-2)(11)(3)(19)(1)(1A)(P) of the senior



leaders in phase one, that highlighted their concerns that the social actors at the organisational cultural level, would employ a range of social media to disseminate both corporate and organisational stories.

Here, stories could be distorted through a lens of interpretation and perception formed through the values and belief systems of the social actors which were embedded in their mutual cultural assumptions and therefore arguably, beyond the control of the NPM management framework, Observation (SM)OBP1(FN1-2)(9)(1)(1)(7)(7A)(E). The development of social media as an extension to the traditional methods of cultural storytelling by stakeholders at the organisational cultural level and the subsequent reinforcement of established, norms and behaviours by these social actors, Foley and Hang-Yue (2006, pp. 38-57) participating in recounting stories was seen to cause a retrenchments back into existing cultural systems, by the social actors at the organisational level. At this phase of the collaboration, social actors were not aware of the scale and scope of the impending disequilibrium Lewin (1947, pp.2-12) and consequently further observations in phase one were inconclusive.

During phase two disequilibrium has occurred at both the meso and micro levels and social actors at the organisational cultural level are operating in both virtual and co-located environments. Observations that were undertaken over the following twelve months (ST)OBP2(FN3-5)(1)(4)(8)(1)(1C)(P) (SM)OBP2(FN3-5)(9)(1)(1)(7)(7A)(E), (ST)OBP2(FN3-5)(1)(4)(8)(1)(1B)(P), (SM)OBP2(FN3-5)(9)(1)(1)(7)(7B)(E) were inconclusive when considering how cultures at the organisational levels were being influenced through the use of social media. In Observation (ST)OBP2(FN3-5)(1)(4)(8)(1)(1B)(P) a group of social actors at the organisational level where having a conversation regarding their use of social media as a chat group but at no point did any data emerge that this was being used to replicate organisational or corporate stories.

The paradigm of social media as an enabler, facilitator and replicator of culture at the organisational cultural level was again raised in phase three of the research, this time in the interviews that were conducted. However, within phase three I was unable to observe within any of my observations social media being employed by the social actors at the organisational cultural level and more importantly any manifestations of Transcultural Relativism within either collaborative partner that could be linked to social media SM)OBP3(FN 6-7)(9)(1)(1)(7)(7B)(E), (SM)OBP3(FN6-7)(9)(1)(1)(7)(7B)(E), (TR)OBP3(FN3-5)(1)(2)(3)(3)(3M)(P), (TR)OBP3(FN3-5)(3)(2)(1)(3)(3I)(P) and (TR)OBP3(FN3-5)(3)(2)(1)(3)(3J)(P).

Consequently, for the purposes of the research study, I do acknowledge that the use of social media by social actors at the organisational cultural level is highly probability as a mechanism in the recounting and replicating of organisational stories. However, I was unable to observe either negative or positive elements of Transcultural Relativism in established norms, values and belief systems or underlying assumptions and those observed and therefore Transcultural Relativism manifestations

cannot be directly attributed to the influence of the employment of social media by the social actors at the organisational culture level.

#### **4.29 Theme 8: Organisational Imperative and Corporate.**

Theme 8 emerged from the end of phase one observations. At the meso level, Observations (EPI)OBP1(FN1-2)(3)(4)(31)(8)(8A)(E) and (EPI)OBP1(FN1-2)(3)(4)(31)(8)(8B)(E) initially identified that the overarching key strategic driver for both organisations had become collaboration and especially a focus upon who the strategic partner would be. Theme 1 has already highlighted partner identification and cultural influences at the corporate and organisational levels, however, Observations (EPI)OBP1(FN1-2)(3)(4)(31)(8)(8C)(E) and (EPI)OBP1(FN1-2)(4)(2)(11)(8)(8A)(E) identified at the corporate level the concept of corporate satisficing within a partnership of equals, as identified in chapter three, adding a new cultural dimension at both the corporate and organisational levels.

From a social actor perspective, what became apparent at both the organisational cultural level and to a lesser degree the corporate cultural level, was the emergence of negative Transcultural Relativism characteristics as per De George (1990, p.30) suggesting that self-reinforcing evolved cultures and their continued existence within their own identified value systems were now being challenged by the influence of other cultures that have evolved within their own value and beliefs systems. Specifically the retrenchment at the organisational cultural level by social actors back into existing values and belief systems supported by storytelling, Observations (ST)OBP1(FN1-2)(2)(5)(12)(1)(1E)(P) and (ST)OBP1(FN1-2)(2)(5)(15)(1)(1E)(P) especially regarding previously failed collaboration attempts and false stories regarding perspective collaborative partners.

In phase two Observations (EPI)OBP2(FN3-5)(3)(1)(3)(8)(8A)(E), (EPI)OBP2(FN3-5)(3)(1)(3)(8)(8B)(E) and (EPI)OBP2(FN3-5)(3)(1)(3)(8)(8C)(E) indicated that culturally each organisation had a very strong and defined corporate and organisational culture as per (De Certeau, 1984, pp.6-12) that possessed clearly identifiable artefacts and espoused value and belief systems with representations and behaviours in an attempt to generate consumption. However, when collaboration commenced, Observation (SM)OBP2(FN3-5)(9)(1)(1)(7)(7A)(E) noted the because of the limited opportunities in developing a mutual understanding of cultures at the organisational level, these strong independent organisational cultures were not necessarily easily view by mutual social actors.

Observation (SM)OBP2(FN3-5)(9)(1)(1)(7)(7B)(E) viewed that the development of organisational structures influenced organisational cultural development especially at the organisational cultural level, from the perspective of defining a sense of belonging for the social actors allowing for the restatement of loyalties to in essence a “new tribe”. However, within the collaborative venture what became apparent Observation (SM)OBP2(FN3-5)(9)(1)(1)(7)(7B)(E) was that mutual trust



(Korsgaard, 1995 pp. 60-84) and its associated perception by the stakeholders were secondary when contextualised against the associated organisational requirements.

Political and social reform at the strategic level, particular when senior leaders were appointed within the new structure, inhibited the selection of the appropriate stakeholders to populate the new structure and that the concept of fairness and inequality (Korsgaard, 1995, pp. 60-) was observed to be merely satisficing and the resultant action manifested negatively in the behaviours of the social actors at the organisational level in the perception of a loss of sense of belonging to their previous organisation coupled with the recounting of speculative stories between social groups at both the organisational and corporate cultural levels inciting a retrenchment back into existing cultural norms..

In phase three observations (SM)OBP3(FN6-7)(9)(1)(1)(7)(7B)(E) as per Deal and Kennedy (2000, pp. 29-32) and (SM)OBP3(FN6-7)(9)(1)(1)(7)(7B)(E) De Certeau (1984, pp.6-12) that the corporate culture is being reinforced via representation and behaviours, however, achieving membership and gaining commitment at the organisational levels by the social actors, was still being challenged as the products that were being imposed namely recruitment decisions, in this case by a non-dominant economic order, mutual organisational cultural resists the non-dominant order.

#### **4.291 Theme 9: Organisational Behaviour.**

During phase one. especially towards the latter end of the observations undertaken in phase one, Observations (ST)OBP1(FN1-2)(1)(12)(35)(1)(1J)(P), (ST)OBP1(FN1-2)(11)(3)(19)(1)(1A)(P) and (ST)OBP1(FN1-2)(11)(3)(19)(1)(1B)(P) identified an emergent theme, where social actors within different corporate and organisational cultures did hold divergent views on a range of particular operational issues that started to influence the development of organisational cultures (De George, 1990, p.31). Consequently, due to the relatively early development of the collaboration, consideration had not been given, by the senior leaders, in developing a strategy to allow cultural engagement for the social actors at both the corporate and organisational levels Observation (CM)OBP1(FN1-2)(1)(7)(24)(9)(9D)(E).

Subsequently, an opportunity to comprehend each other's organisational cultural positions did not exist and therefore the social actors were unable to begin the infection process, (Triandis, et al. 2002, pp.204-21) Observation (CM)OBP1(FN1-2)(1)(7)(24)(9)(9D)(E). Consequently as Levi Straus (2008, p. 56) argued a paradigm existed where no one culture had criteria for judging the activities of another. Therefore, as Hofstede et al (2005, p.23) suggested, the collaboration partners are initially culture bound and that when viewed by social actors, opposing cultures are often pictured in moral and competitive terms. The identification that the collaborative partners were culture bound created and that a void in cultural understanding existed created an opportunity where negative Transcultural Relativism factors became prevalent especially at the organisational cultural level.

Phase two observations focused upon two specific areas of meso level management activity which influenced organisational cultural development. During phase two observation (CM)OBP3(FN6-7)(6)(2)(3)(9)(9H)(E) it became apparent that the social actors from one side of the collaboration, at the organisational level were having to adapt to a change in corporate human resource management style where the corporate body moved from a soft HRM position to a hard HRM position. The social actors who had not been exposed to working within the hard HRM system, immediately responded by displaying negative Transcultural Relativism traits as culturally they were culture bound and unable to comprehend this level of corporate culture activity. The disequilibrium (Lewin, 1947, pp.2-12) that had been created in the development of the collaboration was further extended and the behaviour of social actors from one side of the collaboration mirrored (Kübler-Ross, 1974) and what was apparent was the negative storytelling and retrenchment back into existing norms, behaviours and value and belief systems, Observation (CM)OBP2(FN3-6)(6)(4)(12)(9)(9G)(E), behaviour that generally did not support cultural assumptions that could be made when view against the Hofstede et al (2005, pp.384-387) acculturation model. The cultural journey at the organisational level therefore did not start in a state of euphoria and therefore the cultural journey had been distorted.

Additionally, whilst production attempts were made at the meso level, consumption by the social actors at the organisational cultural level did not occur, Observation (CM)OBP3(FN6-7)(6)(4)(12)(9)(9C)(E). Mutual trust has not yet moved into the organisational cultural underlying assumptions and the unconscious taken for granted belief systems, Observations (CM)OBP3(FN6-7)(6)(4)(12)(9)(9H)(E) and in not standardising terms and conditions for staff, elements of the collaborative partners developed a sense of mutual in balance which Borzillo, Probst and Raisch (2008, pp.1-19) stated that should be balanced to promote long term success. Therefore if this is not addressed social actors will adopt traditions native to their own groups. Foley and Hang-Yue (2006, pp. 38-57) Therefore, organisations need to ensure from the outset, in order to promise a sense of collective belonging, that a benefits equalisation programme is developed, arguably strengthening the cohesiveness of an organisational and organisational performance by securing greater commitment.

Moving into phase three, observation (CM)OBP3(FN6-7)(7)(6)(23)(9)(9G)(P), (CM)OBP3(FN6-7)(6)(2)(3)(9)(9G)(E) and (CM)OBP3(FN6-7)(6)(2)(3)(9)(9H)(E) has noted that the collaborative culture at the organisational level has evolved over the previous two years. Consequently the appearance of both formal and informal mechanisms have developed in allowing for a greater understanding of mutual cultures, in the way in which the social actors to perceive their own culture, at the organisational cultural level. As predicted by Schein (2010, pp.275-276) and Hofstede et al (2005, pp.10-11) the social actors at the organisational cultural level have now been exposed to shared experiences, shared goals, joint aims objectives and shared leadership structures, supported by the development of visible shared artefacts and organisational behaviours through the development of process and systems. level but have lessened Transcultural Relativism, especially the retrenchment into previous behaviours and values and belief system and more notably the negative storytelling, Observations (CM)OBP3(FN6-7)(6)(5)(22)(9)(9C)(E) and (CM)OBP3(FN6-

7)(7)(6)(23)(9)(9B)(P). In creating this environment a key element of ameliorating Transcultural Relativism is, as Korsgaard (1995, pp. 60-84) argues, the development of affective trust, Observation (CM)OBP3(FN6-7)(7)(6)(23)(9)(9C)(P) where one organisation now perceives the fairness of its partner and by the treatment it receives as a legitimate member of the channel Observations (CM)OBP3(FN6-7)(7)(6)(23)(9)(9E)(P) and (CM)OBP3(FN6-7)(7)(6)(23)(9)(9H)(P).

#### 4.292 Summary of the Analysis of the Observations.

In presenting these findings, I have been able to construct and develop a wide lens that has identified a number of key factors which influence the manifestation of Transcultural Relativism. The research has linked together the priori and emergent themes directly to the research questions and has provided from this paradigm of enquiry compelling evidence which will support the overall development of the new academic knowledge. Table 6 identifies key analysis linking directly to the research.

<b>Research Question 1:</b>  What consideration is given to the influences of organisational culture as part of the strategic planning process when engaging in collaborative ventures?	Consideration of culture was contextualised against the prevailing macro environmental conditions, the operational exigencies at the operating environment and the options available of practical collaboration partners.  However influences of organisational culture were not fully considered and the manifestations of Transcultural Relativism were not considered.
<b>Research Question 2:</b>  From a strategic perspective what organisational cultural characteristics of the participating organisations, have been observed or have been experienced and can be categorised as key emergent issues or themes, post collaboration?	Transcultural Relativism characteristics manifested themselves primarily at the organisational cultural level and were exacerbated by values and beliefs systems under threat by underperforming management defined characteristics.
<b>Research Question 3:</b>  How have these identified cultural characteristics, both at the overt and covert levels influenced the development of the newly emerging collaborative organisational culture?	The late development of a shared sense of belonging with its associated communication lag has allowed a vacuum where staff self-selecting and re-enforcement of standardised norms inhibit emerging cultural development.
<b>Research Question 4:</b>	

From the organisational cultural characteristics manifesting themselves how has the organisation viewed and considered the influences of the Transcultural Relativism factors?	Within an organisational context consideration with regards to cultural fit did form elements of organisational planning, however as the scale and urgency of collaboration emerged attention to cultural issues only gain credibility once the organisational collaboration had developed a level of maturity.
<b>Research Question 5:</b> How have the mutual organisational cultures been viewed by practitioners at the business and operations level, post collaboration?	Transcultural Relativism existed within a dual dimension at both the co-location and joint locations levels. Intrinsically these cultures developed hybrids based upon varying senses of shared experiences and a sense of mutual belonging. Therefore sections experience a dual speed to organisational cultural development with the development of hybrid transcultural relativistic traits.
<b>Research Question 6:</b> From both a business and operations level perspective what is the interpretation and perception of Transcultural Relativism influences within the emerging organisational culture of the collaborative partners?	Initially trust mechanisms did not exist so new baselines within the for collaboration were required. Subsequently the development of shared sense of belonging reinforced through structural and systems integration supports within a longer time frame.
<b>Research Question 7:</b> What has been perceived to be or observed to be positive Transcultural Relativism influences of the newly emerging collaborative organisational culture.	From an ethnographers perspective where there has been opportunities to develop shared working practice leading to a sense of belonging and strong leadership at the meso level, provided clarity ameliorated the development of negative and inaccurate stories
<b>Research Question 8:</b> What has been perceived to be or observed to be organisational Transcultural Relativism factors which detract from the developing collaborative organisational culture.	Mutual mistrust at an early stage fuelled the development of negative elements of Transcultural Relativism where the social actors reacted through mutual retrenchment back to value systems or where observed excessive internal competition.
<b>Research Question 9:</b> At the business and operational level what observed or applied interventions have been	From an observations perspective an applied process in the development of shared sense of

made to attempt to adapt or modifying Transcultural Relativism factors and unify an organisational culture.	belonging at an early stage, coupled with shared structures artefacts and aims and objective reinforced the emerging cultural paradigm. However very little was done former to engage with staff at the self-selection level.
<b>Research Question 10:</b> What characteristics or influences within the emerging organisational cultural have assisted in the delivering performance or efficiency improvements.	Shared sense of belonging through a shared experience. Where this occurred trust systems quickly became imbedded within cultural espoused values and beliefs which rapidly moved into underpinning subconscious assumption.

Table 6 Summary of Findings, Observations.

#### 4.293 Section 2 Summary.

In order to address the issues that have been raised within the context of the research questions, it has been important to develop a framework in allowing for the systematic and cohesive investigation of the data that has been obtained through the range of observations that have been conducted. Consequently, Section two has been developed within the stated framework which was identified and discussed within the introduction to Chapter four. Through the development of the findings of the observations of the key social actors, I have consistently and purposively constructed conceptual linkages from the theory back into the praxis research, both supporting and informing an academic lens which supports the further development of triangulation, in conjunction with the two other elements of the research study and this will be further explored in Chapter five.

### Section 3: Findings Derived from the Interviews

#### 4.31 Theme 1: Considerations of Culture in the Collaboration Strategy Development Process.

Theme one was explored from the context of whether senior stakeholders had given consideration to corporate and organisational cultures when making the decision to collaborate and the subsequent collaborative strategy development process that followed. I have analysed this section by applying two lenses, how the macro environment influence the strategic decision to collaborate and was culture considered as part of strategy development process.

Respondent (CI)RA5(2)(2)(6)(2)(2M)(P) identified that the basis for collaboration, and therefore the catalyst for the chosen strategic direction, had ultimately commenced prior to 'Best Value' and

'Compulsory Competitive Tendering' an early form of market testing (O'Connor, 2006). Respondent (CI)RA3(5)(1)(24)(2)(2I)(P) offered a wider understanding of prevailing a Neo-Liberal context by commenting that organisationally you are influenced strategically by the overarching Government position. A view further supported by Respondent (TR)RA3(1)(2)(3)(3)(3C)(P) who specifically commented that the dominant external influences in the macro environment were and still are economic financial pressures and the accelerated turbulence experienced within the police world. A view further supported by Respondent (ST)RA1(5)(2)(21)(1)(1B)(P) and Respondent (ST)RA1(2)(6)(24)(1)(1L)(P) stating complexity has been created by the financial climate and ergo the requirement to collaborate itself manifests within in a climate.

The acknowledgement of macro 'turbulence' was further characterised by Respondent (ST)RA1(3)(2)(12)(1)(1A)(P) who argued that strategic decisions were being made within a fiscal 'wartime' environment and that the views and fears of staff within a fiscal 'wartime' environment were different to their fears within fiscal 'peacetime' collaboration. Using a different metaphor, Respondent (ST)RA1(3)(3)(15)(1)(1F)(P) argued that collaboration in a 'hurricane' feels different to collaboration in a 'mild breeze'. Both emotive statements elude that strategic decisions were being made to address the exigencies of a complex and dynamic macro environment and that the pace and scope of change had primarily influenced the strategic direction. Respondent (ST)RA4(1)(3)(7)(1)(1A)(P) stated that the development of the collaborative strategy was constrained by the environment that 'we were wrestling with' and the perception here was that due to the strategic requirements, that culture at both corporate and organisational level, in this scenario, will follow the intended strategy (ST)RA1(2)(5)(15)(1)(1E)(P). However, Respondent (ST)RA1(2)(5)(12)(1)(1E)(P) acknowledged that an incorrect impression was that culture naturally adapts as strategy changes and therefore a wider understanding of dynamics of cultural influences is required.

(ST)RA2(1)(7)(21)(1)(1J)(P) commented that the world of forced mergers, a very different proposition to voluntary collaborations and would have been a different scenario culturally. The combination of turbulence and the wider macro environment influences led to the strategic consideration Respondent (ST)RA3(1)(4)(17)(1)(1D) to collaborate and the subsequent wider development of the full collaboration strategy. Respondent (TR)RA3(1)(2)(3)(3)(3C)(P) and (ST)RA1(6)(2)(4)(1)(1H)(P) stated that there was an inevitability to the world of collaboration, strategically the decision is generally a 'slam dunk', in comparison to the other available options. Arguably indicating that the decision to collaborate is generally the lesser of two evils. A view supported by Respondent (ST)RA4(1)(5)(26)(1)(1B)(P) who stated that 'If we consider as to why we are collaborating, we are not collaborating because we want to it's because we have to, it is the lesser of two evils. However there was an acceptance that implementation of strategy is effected by culture Respondent (ST)RA1(2)(5)(22)(1)(1E)(P) and that you have to make sure that influence through your own strategy is right for the people that you are trying to deliver a service to Respondent (CI)RA3(5)(1)(24)(2)(2I)(P)

Culture at both the corporate and organisational levels was considered within the strategy development process. Recognition existed at both corporate and organisational levels that culture in the short term maybe resistant to and effect collaborative messages, Respondent (ST)RA1(2)(5)(20)(1)(1E)(P), however truthful those message are and you get there in stages Respondent (ST)RA1(5)(2)(13)(1)(1D)(P). However, the role of the leader in determining culture was explored by Respondent (ST)RA5(1)(4)(8)(1)(1B)(P) and that cultural issues were at the forefront of individuals minds (ST)RA2(2)(1)(2)(1)(1G)(P). and as such Respondent (CM)RA5(3)(2)(11)(9)(9D)(P) suggested that only work with one collaborative partner at a time. However, none of the respondents were aware of or acknowledge the existence of Transcultural Relativism or of the characteristics and manifestations of Transcultural Relativism within a collaborative environment.

At the corporate level Respondent (ST)RA2(1)(6)(2)(1)(1G)(P) stated that culture change was occurring at the 'top' stating that this generation of Chiefs probably see collaboration as being more advantageous than the old style arrangement, therefore influencing the behaviours and beliefs from a corporate perspective. However, there was evidence to suggest that at the corporate levels, whilst embracing cultural change, culture was still police centric and not exposed to infection by other cultures as Respondent (CI)RA3(5)(1)(24)(2)(2I)(P) commented that there was a greater appetite to collaborate with other law enforcement agencies than there is with a county council or a large unitary body, due to a sense of shared values and beliefs and artefacts. This view to collaborate 'in force' was further supported by Respondent (CI)RA2(3)(2)(8)(2)(2C)(P) stating that through collaboration the collective forces were now the 2<sup>nd</sup> largest inferring that bringing together and achieving critical mass was important.. At the organisational levels Respondent (GD)RA2(1)(5)(10)(4)(4A)(P) stated that they believed there is a cultural element to the back office collaboration, further explored by Respondent (ST)RA5(5)(6)924(1)(1E)(P) who commented that the collaborative partner has been exposed to our culture which is the culture I need, and that has been deliberate.

The collective interviews have identified that the decision to collaborate was a direct response by the senior stakeholders to meet the requirements of change within the wider macro environment. The data has indicated that at both the corporate and organisational levels the context of culture has been considered within the strategy development process but the inference was that culture will need to adapt to the strategic decision and that the evolution of culture will follow, as the decision has been made during a complex and dynamic environment. However, the data has also indicated that the strategic decision may arguably be cultural bound as the decision to collaborate has been made purely amongst other police organisations and as such the wider exposure of culture at both the corporate and organisational levels will not take place. Additionally, what is surprising was that within the interview process no consideration had been made, by any of the senior stakeholders, regarding the existence influences and effects of Transcultural Relativism.

#### **4.32 Theme 2: Understanding of Existing Cultural Influences within the Collaboration.**



Theme two was explored from the context of how senior stakeholders perceived corporate and organisational cultural influences within the collaborative venture for themselves.

What became consistent commentary by the respondents, were the initial mutual perceptions of each other's culture at the corporate level and the how these perceptions influenced Transcultural Relativism through the lack of comprehension of mutual cultures at the organisational levels. The initial perception from the corporate level was that organisational cultures were similar and that senior teams understood each other's corporate cultures, (TR)RA4(3)(4)(31)(3)(3A)(P) and (CM)RA2(3)(2)(32)(9)(9D)(E). But as Respondent (CM)RA3(3)(1)(7)(9)(9B)(E) suggested, there was a belief that only the senior management team collaborate, not the rest of the staff. Further stating, it appeared that behaviours, routines and rituals at the organisational levels were influencing the performance outputs of the collaboration. Consequently the data suggests a perception that collaboration was the domain of managers and here it remains isolated. It became evident from the interviews, that each organisation, at the corporate cultural level, whilst both based within a shared professional cultural field and have arguably a common framework of cultural reference points, that also exhibit within this framework, traits that whilst are unique to them, are bound by common cultural bonds.

Reinforcing the view that senior respondents believed they had an understanding of cultures at the corporate level and were therefore not influenced by Transcultural Relativism, was commentary such as, 'The culture is that we will fix anything that needs to be done we will find a way to deal with things' Respondent (CM)RA4(1)(3)(8)(9)(9H)(E) and 'we have equality of arms' (TR)RA3(6)(5)(21)(3)(3D)(P) eluded from the senior leaders perspective that there was a collaboration of equals, illustrating an understanding that perceive that culture emerges with similar organisations that possess shared similarities in size and geography when collaborations occur in dissimilar organisations, Respondents (EPI)RA3(4)(4)(22)(8)(8C)(E) and (CI)RA2(2)(7)(24)(2)(2B)(P).

What became interesting from the findings was that at the corporate cultural level, was the view stating that a unified organisational culture was not the way forward. Whilst there was an understanding of mutual cultures at the corporate level there was also a desire to also value and embrace the uniqueness of each other (CI)RA2(5)(2)(14)(2)(2M)(P). A view further supported by Respondent (CI)RA3(4)(3)(16)(2)(2H)(P) commenting that it had to be a 50 50 split, otherwise you are straight down the perception of a culture of takeover.

However, none of the stakeholders at the corporate level indicated what if any planning had occurred with regards to how to manage the uniqueness of culture, especially at the organisational level where very little was constructed allowing stakeholders to be able to understand mutual organisational cultures in the way in which the social actors understand it for themselves, or become infected by mutual cultures.



The respondent at the senior level (GD)RA5(6)(4)(12)(4)(4B)(P) did identify that at the organisational cultural level managers were key to cultural transmission and infecting process stating that 'Yes, you have to get the managers on board, with identical values'. Respondent (GD)RA5(6)(2)(3)(4)(4C)(P) further stated that 'we want our own identify' further stating that 'We are having to reprogram managers who have been influence by authoritarian managers into a new way of thinking and where this was not possible where you don't share those values you are leaving It is important for everyone to see. Here are my set of values, here is how I regard you'. Interesting terminology being employed, use of personal values and belief sets from the corporate cultural level coupled with perception is that managers needed to be reprogrammed suggesting that there was tension within the context at the corporate levels Respondent, (CI)RA2(5)(2)(14)(2)(2M)(P) as previously stated above, who wished to embrace uniqueness. Additionally, the concept of reprogramming is interesting when viewed through De Certeau (1984, pp.4-16).

What the data suggests is that within collaborations where there are two or more equal partners stakeholders develop distorted stories through ignorance of the reality of the strategic intent, based upon the perception of takeover not partnership, and that these stories move quickly into the espoused values and beliefs which creates a cultural synthesis barrier.

The other significant cultural factor for the support staff, at the organisational level, was that generally, most staff were not risk takers and in a sense that's why they worked in the public sector, Respondent (CI)RA2(4)(7)(24)(2)(2M)(P). Therefore, there is a need to constantly reinforce the relationship, if you don't, the staff drift back to old habits, routines, and rituals (TR)RA5(8)(1)(3)(3)(3K)(P). Again recognition of a retrenchment back into old routines, rituals, values and beliefs, reinforcing negative Transcultural Relativism as staff use stories to retrench mutual underlying assumptions. Alternatively social actors at the organisational level also will adapt dominant cultural influences and assimilate at a superficial level making the appearance of cultural understanding. This data supports the view of De George (1990) which suggests that self-reinforcement evolved organisational cultures and their continued existence within their identified value systems are challenged by the influences of other cultures. Evidence for the data suggests that this influence is amplified due to the type of stakeholder that is attracted to the public sector and that the lack of entrepreneurial flair entrenches further the underlying assumptions.

However at the corporate level senior leaders did understand that cultures at the organisational levels are being and will be continued to be influenced by changes in underlying assumptions brought about through a change in a paternalistic attitude towards the staff. (CI)RA2(4)(7)(25)(2)(2B)(P) stated that 'in many ways it is noble (paternalistic stance) and has secured large amounts of loyalty of staff but at the moment the psychological contract is breaking down, the old employer's commitment a terms and conditions can no longer hold any more and the great safety net of pension, outstrips anything in the private sector and used to support salary position reduced". Respondent (TR)RA5(7)(7)(27)(3)(3A)(P) felt that the manifestations at the cultural level, of this policy change in one of the forces, was the emergence of excessive competition against each other and the

retrenchment back into tribal sections where existing established norms and patterns of behaviour helped to further distance mutual cultural understanding at the organisational levels. The erosion of the programming of the mind, that distinguishes the members of organisations from each other commences with emotional endowment and manifests as ‘non infection’ as Triandis et al (2002, pp. 204-21) suggests.

The influence of leadership and the role of management was observable at the transcultural levels through the differing approaches and application to the democratic humanistic values chains. Repeated data was obtained that suggested that observable paternalistic styles of Human Resources Management compared to observable styles of hard Human Resource Management shared relative perceptions and that this was in essence reinforced through the respective leaders. Consequently, these stories informed the mutually relevant cultures which duly set up a competitive element within the cultures. The work of Korsgaard (1995, pp. 60-84) is observed and applied which demonstrates that affective trust is influenced by how one organisation views the fairness of its partner and by the treatment it receives as a legitimate member of the channel.

The data further suggested that both organisations possessed a strong cultural identity which has been developed over decades. Proud elements of observable artefacts, espoused values and beliefs and underlying assumption are evident which have naturally lead to a generalised concluding that here is a proclivity for “this is the way we have always done this”. A major influence in Transcultural Relativism where organisational contains both virtual and real time located collaborations is the power and influence of the stories which are recounted and the influence of leadership in defining an emerging culture within a range of shared initiatives.

#### **4.33 Theme 3: Identifying Characteristics and Awareness of Transcultural Relativism.**

What emerged from this section was the manifestation of an element of Transcultural Relativism, created by behaviours and reactions of senior leaders at the corporate cultural level, observed at the organisational cultural level and interpreted within their mutual cultural frames of references. Respondent (TR)RA5(3)(3)(12)(3)(3J)(P) commented that ‘you are working against a very clear and strong corporate identity, it’s about artefacts, symbols and stakeholders, it’s about senior leaders buying absolutely into their force as it almost feels disloyal’.

To a degree this is supported by Respondent (TR)RA5(4)(6)(20)(3)(3J)(P) who suggested that within the collaboration there is an unwillingness by one of the partners to hear ‘bad news’. Consequently the respondent had observed that this behaviour had caused cultures to conflict at the corporate level and was manifest through behaviours that were born from within underlying assumptions and norms. Transculturally each mutual partner was blinded to each other’s cultural positions within this matter, and the reaction from the partner, who was culturally open to bad news and used such process as learning points for their organisation, was of a retrenchment back into their own values and belief systems coupled to reinforcement of norms and behaviours thorough the recounting of

success stories. Therefore supported their own position of dominance as stated De Certeau (1984, pp.4-16).

This view was further supported by Respondent (GD)RA5(4)(3)(5)(4)(4D)(P) commenting that tribal influences were evident in the relationship, quoting 'if you cut them in half they are still loyal to their own force' and that the only way to overcome this perception was through direct contact, breaking down self-reinforced negative perceptions. Respondent (TR)RA2(6)(4)(12)(3)(3N)(P) suggested that one way to achieve a greater mutual understanding of each other's culture at both the corporate and organisational levels was by suggesting that leaders could drive culture through professional association. As part of driving through the mutual understanding Respondent (TR)RA1(2)(5)(17)(3)(3C)(P) felt that the articulation of the messages, however carefully put, if interrupted will change and adopt as it passes through the prism of a range of people.

The interruption of the messages was further reinforced as a mechanism for overcoming Transcultural Relativism by RESPONENT (CM)RA5(6)(4)(12)(9)(9G)(E) stating that 'here are the set of values, here is how I regard you'. The transmission of the messages and the consequential interpretation of the messages, via mutual cultural frames of references lead to distortion at the organisational cultural level of those values and belief systems and therefore influence behaviours, norms and underlying assumptions.

This manifestation was identified at the meso level with Respondent (VC)RA5(5)(3)(10)(6)(6C)(E) stating that 'really strong leadership is important. We have employed pragmatic managers who are reinforcing the message, especially around doing business differently'. Ensuring messages are consistent and being reinforced, therefore removing opportunities by the social actors at the organisational cultural level from replicating false stories which then form part of their mutual underlying assumptions. However, Respondent (GD)RA1(6)(5)(25)(4)(4B)(P) suggested that this form of control falls apart when your rumour control becomes a vehicle to create rumours.

Again, Respondent (VC)RA5(4)(5)(17)(6)(6C)(E) reinforced the view that a manifestation of Transcultural Relativism was excessive competition within the collaborative partners, characterised through their behaviours at the organisational cultural level. Characteristics of the manifestation appeared through inaccurate storytelling fuelling a retrenchment back into mutual cultures. Physical behaviours influence changes in productivity coupled interestingly with the context of excessive risk taking. The context of retaining mutual cultural identities was being fuelled by a lack of understanding of mutual cultures and therefore will be categorised as a negative Transcultural Relativism influence.

Attempts to ameliorate this influence through rebranding and introducing shared experiences and reinforcing a sense of belonging, changing visible signs of organisational culture was challenging as staff churn was low, stated Respondent (CM)RA1(7)(2)(20)(9)(9A)(E) and that through the organisational identify, people strongly associated themselves with their home brand approach, Respondent (GD)RA5(3)(3)(26)(4)(4B)(P).

Respondent (TR)RA1(4)(2)(13)(3)(3B)(P) stated that ‘where people are not thrown together in the same place the cultural evolution and journey is a different one and that a single homogenous organisational culture cannot because the talk about a single culture is a sort of “sheep dipping” which cannot happen’. Additionally unless an early share experience occurs, setting new stories and symbols that permeate through the organisation (CI)RA3(4)(1)(6)(2)(2R)(P) influence barriers to fall and I saw a change in culture (ST)RA5(4)(4)(9)(1)(1B)(P).

The data suggests that there is no deliberate intention for the collaborative organisations to deliver a unified organisational culture which is counter posed to the position that is espoused by Levy (2004, pp. 253-257) that designed cultural change is required when collaborating organisations integrate. Consequently, the acceptance that the collaborative venture will develop cultural characteristics which will mutually embrace aspects of mutual existing organisational cultures allowing for cultural infection arguably, within this paradigm, will therefore mean that cultural change will be long term.

I will argue that the influence of stories and the communication and dissemination of stories is central to a sense of shared belonging at the organisational cultural level. The data suggests that the articulation of the message as it goes through the prism of peoples lens and is further distorted through the respective organisational layers influences both the overt and covert levels of cultural integration mutually and will influence synthesis of collaborative cultures.

What was further evidenced with regards to existing organisational cultures was that there was no consideration given to developing one unified organisational culture and in fact divergent cultures evolved along the cultural issues of profession and culture frames of reference through professional association and cultures did not follow the “sheep dipping” process as some of the data eluded to.

Therefore, I argue that inherently strong tribal loyalties characterised within artefacts, espoused value and beliefs will exist at the outset of the collaborative venture and that in order to reflect upon Transcultural Relativism the ability to engage with emotional endowment within the organisational aims and objectives. Strong emotions coupled to tribalism influence Transcultural Relativism and again require defined management intervention within the cultural paradigm to influence the reduction of excessive tribalism.

#### **4.34 Theme 4: The Influence of the Strategic Mandate.**

Theme four has been examined from the perspective of how the strategic mandate may have influenced the development of elements of Transcultural Relativism at both the corporate and organisational cultural levels.

The context of legitimacy of the mandate was felt, by Respondent (GD)RA1(3)(2)(12)(4)(4B)(P), to have influenced the behaviours of the social actors at the organisational cultural level. They stated that in a wartime environment views and fears, of people, brought about manifestations and

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retrenchment back into their own culture. In part social actors also suggested that additionally strong stakeholders with career aspirations wanting to make a difference also drove the collaboration agenda, Respondent (CI)RA2(2)(11)(4)(2)(2C)(P) and that a further key driver is having a Senior Rank leading, acting as a catalyst, if you haven't got that central single identity it is very difficult. (EPI)RA5(3)(5)(23)(8)(8C)(E). However, Respondent (PI)RA5(1)(5)(10)(5)(5D)(P) suggested that this behaviour also created cultural challenges at the organisational level by not recognising the wider integration challenges facing collaboration or cultural differences. I argue that the data again highlighted issue of strategic drivers for collaborative change, coupled with the pace of change and pressure to change adds a cultural dynamic to the relationship. Therefore, perceptions of involvement are effected through the application of war time strategies within the concept of winners and losers.

What also became apparent and was again reinforced by Respondent (CM)RA5(3)(1)(7)(9)(9B)(E) was that the context of mergers were perceived to be optimal and was a more preferable option than collaboration, they felt that however, collaboration between what they describe as "equal partners" shouldn't feel like it is an aggressive, Respondent (CM)RA14(1)(1)(9)(9G)(E). The concept of forced mergers was also raised by Respondents (GD)RA3(3)(1)(3)(4)(4B) and (GD)RA2(3)(4)(4)(4)(4B)(P) suggested that here was a perception of hegemony and legitimacy creating a more honest style of relationship where an early buy in by social actors, at the organisational level, creates an early cultural 'buy in'. There is a distinct difference on how culture emerges with similar organisations that have got shared similarities in size, geography problem areas compared to dissimilar organisations (TR)RA3(4)(4)(22)(3)(3K)(P).

The context of equal status in the collaboration was also explored by Respondent (TR)RA3(6)(5)(21)(3)(3D)(E) employing the phrase "equality of arms" to describe what they perceived to be the relationship between equals. However senior leaders did understand that there is a distinct difference on how culture emerges with similar organisations that have got shared similarities in size and geography compared to dissimilar organisations, Respondent (TR)RA3(4)(4)(22)(3)(3K)(P). Additionally, Respondents (ST)RA1(5)(1)(9)(1)(1A)(P) and (TR)RA3(4)(3)(16)(3)(3L)(P) added that the collaboration needed to be seen as a "50-50" split, if not the collaboration would be seen as a takeover or "an invasion". Respondent (TR)RA2(2)(3)(1)(3)(3H)(P) however contradicted this feeling by stating that with collaboration you have not got any of the perception's that come with an obvious takeover, even an aggressive takeover, however you do not know who the "parent" is in that relationship. A view further supported by Respondent (GD)RA1(5)(1)(5)(4)(4E)(P) commenting that sense of belonging was lacking when working within a collaborative partner environment and that cultural identify, and therefore the behaviours within the environment were being affected. They specifically commented that the concept of managerial legitimacy was being challenged, when social actors who felt they had their own legitimacy of occupation of a site were being managed by a manger from the collaborative partner, not their own. Social actors at the organisational level felt that collaboration was one force taking over another through mutuality of manager, Respondent (ST)RA5(2)(3)(12)(1)(1A)(P).

A key concept regarding how the effects of Transcultural Relativism influence organisations, within collaborative ventures, was arguably the development of the relative perspective of importance or worth within the collaborative process. What became apparent from the coded data was the concept of “equality of arms” and how culturally each respective organisational cultural sub group viewed the culture of their perceived counterparts and the perception of a zero sum or zero gain relationship. Borzillo, Probst and Raisch (2008, pp.1-19) argues that autonomy, governance and control processes have to be balanced to promote long term success within collaborations. Given the exigencies of operational imperatives the importance of this aspect it is easily overlooked.

Respondent (GD)RA2(3)(2)(7)(4)(4B)(P) observed that the recanting of the story by the social actors at the organisational cultural level, that being the ‘history of the proud provincial forces’ strengthened the view that there was no ‘obvious sense of victory’, for each collaborative partner. This perception at the organisational cultural level reinforced aspects of mutual cultures. The manifestations of this, created a retrenchment back into pre-existing and established norms, routines, ritual and behaviours by the social actors, reinforcing negative Transcultural relativism as social actors now retrenched in their own cultures were not open to cultural infection or comprehension by their mutual collaborative partners.

However at the meso organisational level senior leaders were mistakenly believing that organisational cultures were evolving. Respondent (GD)RA5(5)(6)(2)(4)(4E)(P) commenting that the collaborative partner they had been working with has been exposed to our culture, which is the culture I need, that has been deliberate, the old culture needed to be taken apart. This perception at the meso level, was further re-enforced by Respondent (ST)RA5(2)(6)(4)(1)(1K)(P) stating that unless you have a really strong mandate culture would be difficult to change further supported by Respondent (PI)RA2(3)(4)(22)(5)(5C)(P) who commented that they felt that there was a direct correlation between their strong leadership and culture change believing this had strengthened the culture.

The concept of culture change is interesting here, Respondent (CI)RA1(5)(2)(26)(2)(2H)(P) commented that they felt that a cultural development process starts immediately and in a virtual collaboration will be a two tier process. This commentary infers that there was some programmed or managed attempt to create a new culture or assimilate one culture to another, at the meso level, which does not correlate with the concept of collaboration of ‘equals’ as espoused at the meso level.

Reinforcement of a consistent message of belonging can be supported by a defined shared management influence on culture. I will argue that data has provided a view that the strength of the existing cultures, within this venture, is strong and as such in order to synthesis organisational cultures within similar sized organisations, a defined approach is required to ameliorant the influences of Transcultural Relativism as the cultural bond is strong and tribalistic. The concept of shared benefits is generally lost within the cultural tribal positing and that of zero sum politics.

#### **4.35 Theme 5: Relationship Between Existing Performance, Expected Performance and Organisational Cultural Influences and Potential Benefits Realisation.**

Theme five was explored from the context of how senior leaders at the meso level of operation perceived performances changes and if and how Transcultural Relativism impacted upon perceived performance.

An interesting issue of contradiction was raised by (EPI)RA4(2)(22)(8)(8B)(E) who suggested that if they (Senior officers) could create a utopian position it would be that mergers, not collaborations were back on the table because at the moment there were of two principal clients with conflicting expectations. However this view is challenged by Respondent (ST)RA1(11)(2)(17)(12)(1)(1K)(P) commenting that the collaboration had clear aim and objectives with a clear mandate to provide the deliverable for the collaboration and a further recognition from Respondent (PI)RA1(10)(1)(3)(5)(5A)(P) that there were challenges within the collaboration and that it is very rare when two partners come together they are identical to begin with and therefore you lock together and things fall out. However, Respondent (PI)RA1(10)(3)(12)(5)(5C)(P) provided further clarity by stating that 'we (both partner) wanted to be confident as two forces we went into the collaboration knowing what the dividend was.

One of these perceived issues and a threat to values and belief systems of the collaborating partners at the organisational level, inducing some form of harmonisation in terms and conditions. Respondent (PI)RA2(4)(5)(1)(5)(5C)(P) offered that it was unlikely you would harmonise terms and conditions from one to another, in essence you would meet in the middle. Interestingly that is sub optimal to both. There is an element of satisficing caused by cultural influence that makes it sub optimal. In this context organisational level culture is seen to be a driver for influencing performance at the meso level.

Respondent (TR)RA5(8)(2)(6)(3)(3B)(P) argued that cultural change at the corporate level was influencing performance at the organisational cultural level as they now had a comprehension that they were making arrangements not for the benefit of their own force but for the collaborative vehicle. This behavioural change induced a sense of collective belonging by social actors within the collaboration. However, the issues of blame and mutual perception became apparent and Respondent (CI)RA4(2)(1)(1)(2)(2C)(P) commented that whilst most things are relatively easy to navigate through providing performance is positive. A view further supported by (PI)RA2(8)(4)(13)(5)(5A)(P) suggesting that when it is not positive, blame comes in, tension rises, and senior managers who are under pressure start to operate differently.

Existing ritual and routines, which were dissimilar in each force was indicated as a cultural factor which created an element of Transcultural Relativism. The perception of "us and them" manifested when communication between cultural groups at the organisational level was undertaken.



Respondent (PI)RA1(6)(1)(1)(5)(5A)(P) argued that a negative contributor to performance was that social actors wedded to the existing practices and technologies that they may have been a part of creating and therefore were resistant to change.

A further element of negative Transcultural Relativism emerged where storytelling by social actors was employed to deal what senior leaders characterised as corporate “bad news”. Respondent (TR)RA5(4)(5)(17)(3)(3G)(P) stated they had observed that mutual cultures at the organisational level had, in their words, due to an Imbalance and receptiveness to bad news, had retrenched back into their own mutual established behaviours, norms and routines and that inaccurate storytelling and the replication of inaccurate stories were harming relationships. However, senior leaders at the meso levels did acknowledge, Respondent (PI)RA4(1)(3)(12)(5)(5D)(P) suggested that they were really testing the can do culture, and that their perception of the culture at both the corporate and organisational levels is that they can fix anything that needs to be done, we will find a way to deal with things.

Respondent (EPI)RA2(8)(4)(24)(8)(8B)(E) acknowledged that in fact only modest incremental performance improvements are expected. However again, the context of excessive competition in the behaviours of the social actors, at the cultural organisational level, was raised as a negative influence of Transcultural Relativism. The phrase “collapsing competition” was employed by Respondent (ST)RA5(4)(5)(17)(1)(1A)(P) stating that previous routines, rituals and behaviours, by one of the partners within the collaboration was inhibiting the development of a sense of shared belonging and influencing behaviours and assumption within shared experiences. Negative Transcultural relativism manifested itself through again inaccurate storytelling, but above all retrenchment into mutually understood cultural organisational behaviours and routines. However Respondent (TR)RA5(4)(5)(17)(3)(3G)(P) felt that generally that culture at the organisational level was becoming a new entity as it moves to a new paradigm and that performance gains had been achieved especially where social actors had been exposed to shared experiences, specifically stating that in engaging with shared experiences, this has broken down cultural barriers.

The distinct Identified cultural differences were espoused by the interviewees and it was acknowledged that the relative performance was influenced in part through existing cultural forces largely through the conditioned perceptions that have been formed from espoused values and beliefs that are now firmly entrenched within underlying assumptions. From the evidence gained from the research, it could be argued that the observable characteristics of culture, at the organisational level, demonstrates that behaviours have caused reductions in initial performance. Where work practices have not been harmonised, the perception of stakeholders at the various cultural levels contribute to negative organisational stories that rapidly move from an espoused position into an unfounded underlying assumption.

Transcultural Relativism and it associated characteristics has influenced the intended performance outcomes and the ability of an organisation to effectively deliver an early sense of belonging which



is reinforced through an effective mandate whether it is within a co-located or virtual collaborative environment ameliorates the paradigm. I will argue that collective performance is affected through the influences of cultural blockers, whilst cultural characteristics are formed and adjust to new paradigm and a shared sense of belonging is forged. Ultimately however, operational perceived performance outcomes will largely develop beyond the previously enjoyed individual performance levels.

#### **4.36 Assessing the Emergent Themes.**

The resultant finding presented in the above section is based upon the set of priori themes that were originally developed against the backdrop of the literature review and prior knowledge gained from being employed within the environment, However, throughout the course of the interviews a number of key factors shared a common platform and as such I have determined that these emergent factors in turn require discussion. The emergent data has been catalogued and coded as previously described and in the next section I will discuss their influence when set against the research questions identified.

#### **4.37 Theme 6: Perceived Influences of Culture Within Virtual Co-Location Collaboration.**

A consistent theme that emerged from the interview subjects, especially from Respondents (VC)RA1(3)(3)(17)(6)(6A)(E) and (VC)RA1(3)(3)(17)(6)(6B)(E), was commentary and recognition of the impact of organisational cultural influences within virtual collaborations where staff, based in the same shared service consortium are based within two or more separate locations and do not work with colleagues from the other collaborating partner as opposed to co-location collaborations, defined where staff from both collaborating forces are based in one designated centre.

Virtual co-location is considered to be a collaboration and rationalising of services where organisations choose to geographically split operational functions in order to achieve comparable advantage. Respondent (VC)RA1(3)(3)(17)(6)(6C)(E) considered that the support services side was generally built around the virtual co-location model due to fact that the geography is vast and therefore it is not always sensible to co-locate (VC)RA1(3)(3)(17)(6)(6A)(E).

However, Respondent (ST)RA4(3)(1)(20)(1)(1A)(P) also commented that structurally some support service such as HRM could be co-located due to their delivery requirements so in essence a range of structural options in Forces were employed. Interestingly Respondent (VC)RA1(3)(3)(17)(6)(6C)(E) gave a view that given the choice, co-location would be the model of implementation stating that co-location is culturally a healthy thing, stating that 'it was very difficult to fall out with someone when you share the same kitchen or the same kettle'. Inferring that behaviours, norms routines and rituals would support the development of an organisational cultural identity. A view further supported by Respondent (CI)RA2(7)(6)(23)(2)(2P)(P) suggesting that there was something useful in looking into the whites of their eyes.

Virtual co-location collaboration contributes to the organisational cultural debate by developing the concept of mutual organisational cultures being bound by their respective associated cultural frames of reference, norms and behaviours, in essence developing in isolation, from their other operating halves that are geographically located at a different site. A view further supported by Respondent (VC)RA5(4)(3)(6)(6A)(P) commenting that organisations such as these it is acknowledge that they are really tribal. Stating that 'even though departments have been working collaboratively for some time cut them in half and they are still their home force, that's really difficult to break down'

Arguably therefore, the emergence a dual or multi speed evolutionary culture, where social actors are not thrown together, suggests that the cultural journey for each group and subgroup is different. Respondent (VC)RA1(3)(3)(17)(6)(6A)(E) supported this view by stating that 'when people are not thrown together in the same place the cultural evolution and journey is a different one. Not necessarily a bad one but a different one but a relationship is built up over electronic mediums'. (Eg telephone, emails, skype and video conferencing)

In recognising the influence of 'cultural infection' the term "sheep dipping" was employed, especially by Respondent (VC)RA1(3)(3)(17)(6)(6C)(E) and was coined to express a view that recognition existed that traditionally staff were deliberately immersed within a cultural vat which was all consuming and provided sameness but not consistency. Hofstede et al (2005, pp.473-477) provides an academic view suggesting that culture is the collective programming of the mind that distinguishes the members of organisations from another, where there is remote shared working the cultural programming or "infection" will therefore be different. The context of cultural infection again was raised by (VC)RA5(4)(7)(19)(6)(6A)(P) and that an emerging culture from the collaborative working was evident as it moves to a new paradigm and that shared experiences has broken down cultural barriers at the organisational levels, Respondent (VC)RA5(4)(8)(25)(6)(6B)(P).

Virtual co-location is enabled and facilitated through organisational Information, Communications and Technology enabled facilities, negate the requirement for staff to share a common centralised facility and as such may mean that staff never meet, although do have a sense of shared experiences, routines, rituals and a common sets of systems and practices become harmonised and social actors move from existing practices and technologies that they may have been a part of creating, Respondent (CI)RA1(3)(3)(17)(2)(2M)(P). Additionally, as Schein (2010, pp.23-25) suggests, organisational culture emerges from three areas, beliefs values and assumptions of founders, learning experience of group members as the group evolve and new beliefs values and assumption brought in by new members, whilst the dynamics of geographical spread adds a further dimension.

Arguably, the interviewees, whilst not espousing an overarching desire to drive through cultural change, recognised that cultural synthesis will be ongoing and long term. However what became evident within the data illustrates that the effects of Transcultural Relativism were being ameliorated

through the different ways of working which in turn create a new shared experience, allowing an element of self-selection and therefore moving away from the concept of cultural “sheep dipping”.

Whilst harmonising work based practices provides an opportunity to develop a shared experience, the shared experience needs to go beyond this to reduce the influences of cultural relativism. The development of a joint service delivery head (EPI)RA4(2)(6)(32)(8)(8A)(E), early shared management teams, coupled with shared aims and objectives, from the indicators of the data, ameliorated some of the characteristics of Transcultural Relativism. Arguably through the application of the larger shared experiences examples of the infection and transmission of culture became evident; Therefore, I will argue that Transcultural Relativism through localised development will influence organisational performance from a dual perspective where organisational structures allow for virtual co-location and their emergent cultural differences.

#### **4.38 Theme 7: Social Media and Extending Organisational Cultures.**

Emergent theme seven was developed to examine the context of social media, having been consistently identified by the social actors, as being contributory to the development of culture at both the corporate and organisational levels. The social actors consistently referenced that social media was now influencing the development of organisational culture and therefore, in turn, contributing towards negative aspects of Transcultural Relativism, specifically the development of unchallenged stories and myths. In extending the workplace into the cyber environment, social actors have created a shift in the organisational cultural dynamic and technology has now enabled social actors to engage within stratified subcultural groups on a simultaneous basis. Much of the academic theory developed assumes that culture is organisational bound and that culture was propagated in the work place, the centre of organisational social events, and that the cultural infection process was undertaken by the physicality of groups, this is clearly now not the case.

Respondent (SM)RA1(9)(1)(1)(7)(7C)(E) and Respondent (SM)RA3(9)(1)(1)(7)(7B)(E) identified from a corporate perspective that culture was traditionally propagated from an organisational paradigm, either in work or social events. But that now social media and the World Wide Web have provided a platform for the expansion of storytelling. Respondent (SM)RA1(9)(1)(1)(7)(7B)(E) further supports this view by suggesting that people communicate outside of work, and that the social media element is able to influence culture from both a positive and negative cultural perspective. It is interesting the recognition given for both positive and negative elements of the contribution that social media makes to the potential development of culture at both the corporate and organisational level.

Consequently stakeholders are now engaging with social media to develop self-selected stories, especially surrounding the collaborative venture, re-enforcing aspects of their individual cultures which were able to be disseminated and reinforced from self-selection basis. Respondent (SM)RA2(9)(1)(1)(7)(7B)(E) specifically commented that social media now provided stakeholders with the ability for people to ‘whinge’ to each other outside of any supervisory engagement, where I

if this occurred in the workplace there is a chance where a manager could intervene and provide supportive guidance. Respondent (SM)RA1(9)(1)(1)(7)(7A)(E) further develops the argument by suggesting that 'office discipline (with a small d) has been eroded in an unstoppable way and there are things I think can make culture corrosive, staff and managers are confrontational in a closed face book relationship, technologies are now playing into cultures'.

Furthermore Respondent (SM)RA3(9)(1)(1)(7)(7B)(E) adds to the debate by stating that staff continue their dialogue after work on social media and those actions outside of work extends the discussion. They further state that the opportunity to build up stories outside of the traditional envelope and discuss and debate these issues, without supervisory input, where the supervisor no longer has an opportunity to intervene these stories, is taking on a stronger dominance. The lack of right to rely to stories, where there is no ability to rebut stories formally in a network, which will detract one of the elements I am using. The key element about the covert and overt elements of culture visible and non-visible, how does that manifest itself and develop and emerge through stakeholder self-selection (CI)RA1(9)(1)(1)(2)(2B)(P).

This paradigm has extended the work of Schein (2010, pp.275-276) who suggested that a part of cultural evolution was the development of espoused values and beliefs, ideologies, goals, values, behaviours and rationalisations. However, these characteristics of cultural development can now develop beyond the work environment into a medium which has no barriers. Subsequently and paradoxically, an artificial barrier to understanding each other's organisational culture now exists to social actors, from across the collaboration, as they are unable to observe and therefore understand the context of their mutual cultures at the organisational level. Aspects of organisational culture are visible to one subgroup group but are restricted to others. This manifestation of localised reinforcement and distortion of selected elements of cultures is a negative factor within the context of Transcultural Relativism, as it will reinforce a mutual misinterpretation of culture within the way in which the mutual social actors interpret this for themselves.

As indicated by the data, technology within the concept of social media now plays an important role within the development of organisational cultures. Social media affords an opportunity to stakeholders, within their own relevant cultural group, to carry on dialogue beyond the traditional work based boundaries, affording opportunities to develop corporate stories and perceived heroes outside of the traditional envelope, without supervisory right of reply or opportunity to intervene and challenge a perceptual dominance.

I argue from a transcultural perspective, organisational stories are crucial to the development of culture at the organisational level. The ability to understand the mutual context of culture at both the organisational and corporate levels in the way in which the social actors view their own cultures is integral to reducing the influences of negative Transcultural Relativism. However, the data suggests that social actors are using social media to promulgate stories, myths, symbols and artefacts that are being distorted through their transmission and interpretation within selected subgroups. The inability

for senior managers to challenge self-selected stories has been identified as a key determinate within a transcultural development framework where organisations are collaboratively working and harnessing culture at the organisational level to enhance performance is required.

I further argue that the data has demonstrated that a new theoretical model is required to support the concept of social media as a facilitator of organisational cultural development. This powerful medium now affords participants an opportunity to promulgate elements of culture at both organisational and corporate level without redress or challenge. However the development of the new model will form the basis of further research by myself within this emerging area.

#### **4.39 Theme 8: Organisational Imperative and Corporate Satisficing.**

Within the context of this emergent theme, senior stakeholders had collectively provided commentary that they felt that elements of their intended corporate decisions were unintentionally influencing the context of culture at the organisational level, especially when decisions were made to recruit senior leaders into the collaborative venture.

From the data obtained, Respondent (CI)RA3(6)(2)(11)(2)(2C)(P) indicated that when senior vacancies within the collaboration became available, these vacancies were intentionally filled by fulfilling a quota requirement, to support a wider political exigency within the collaboration. This decision was ultimately seen to be suboptimal by senior leaders in creating the best opportunity for the collaboration, as the best candidate available was not necessarily recruited into post.

This view was further supported by Respondent (CI)RA3(6)(6)(2)(2F)(P) stating that 'In about 2 years we would select the best people for the posts, irrelevant from which force, however we are not there, not at the top table. I think we are lower down but at this moment as we are still selecting to make sure we have an equal balance across both forces, if we are truly a joint collaborative unit we should be picking the best people for the job, not to quotas'. Respondent (EPI)RA1(4)(5)(1)(8)(8A)(E) recognised this phenomenon further stating that 'There is an element of satisficing caused by cultural influences that makes it (the decision) sub optimal'.

Subsequently, I argue that the satisficing and quota context was perceived and interpreted at the organisational levels, explored further in chapter four, section four, by the social actors, to be nothing more than a superficial gesture in order to placate the wider political situation. Consequently social actors, from within both sides of the collaboration, viewed the behaviours of the senior decision makers and their subsequent actions in both the development and the leadership of the collaborative venture, from a stand point of imperfect knowledge of the wider political imperative, within which the senior leaders were operating within.

Social actors had observed that in places 'natural candidates' to their surprise, from their respective forces, had been overlooked for the roles advertised. Manifestations of these observations, at the

organisational level appeared in the form of negative storytelling and a retrenchment within their own mutual cultural subgroups. This in turn led to the mutual collaborative partners generating significant negative Transcultural Relativism as each cultural group became restricted in understanding each other's cultural behaviours, through a lack of communication, engagement and cultural infection. Respondent (EPI)RA1(7)(3)923(8)(8A)(E) stated that 'What I can echo from my own personal observation is staff going through phases of the anger model'. Stages of worry depression and optimism, even in the same physical location, exhibited significant differences in views and perceptions that ranged considerably.

Respondent (ST)RA5(4)(5)(17)(1)(1A)(P) provided an additional example of the manifestation of Transcultural Relativism within in an organisational cultural context stating that they had to 'collapse competition' as the underlying culture of the partner was to be competitive masked by a shiny external veneer there is a gap to reality'. Respondent (TR)RA5(4)(6)(20)(3)(3G)(P) added that in their view 'cultures conflict when you bring them together creating an Imbalance and receptiveness to news' The lack of mutual cultural engagement and therefore understanding of each other's cultural orientation at the organisational level had manifested itself in the form of excessive competition.

What the data indicated was that from a trust perspective that satisficing decisions, observed at the micro organisational levels, inadvertently created a manifestation of Transcultural Relativism of negative story telling creating retrenchment back into mutual organisational norms and behaviours, making the social actors less responsive to organisational cultural communication and development initiatives at the corporate levels. Additionally the data indicated that excessive competition between the collaborating partners was induced and that direct management intervention at the corporate level was required to eliminate and create new acceptable baselines for behaviour and cultural norms.

#### **4.391 Theme 9: Organisational Behaviour.**

Emergent theme nine was explored through a lens which focused upon the context of organisational behaviour at the corporate level and how this influenced Transcultural Relativism.

An interesting comment was raised by Respondent (CM)RA2(3)(2)(8)(9)(9B) suggesting that the influence of 'ego' of the senior leaders, involved in the collaboration, needed to be considered when examining the wider link between the strategic decision to collaborate and corporate culture. The collaboration had taken place as a New Public Management response to drivers within the macro environment, evidenced again by comments from Respondent (TR)RA4(2)(4)(21)(3)(3A)(P) who stated that in their view collaboration was not optimal and that 'we are not collaborating because we want to it's because we have to. We recognise it is the lesser of two evils to achieve a balanced budget'.

Respondent (EPI)RA3(3)(4)(20)(8)(8B)(E) characterised a perception or understanding of developing culture across the collaboration, at the organisational level, by posing the question of

'how do you cross pollinate culture' referring to transference and understanding of the infection of mutual cultures in collaborative ventures, indicating an awareness of the importance of culture in the collaboration and that culture (organisational) is now becoming a new entity as it moves to a new paradigm. (CM)RA5(4)(5)(19)(9)(9D)9E)

Senior respondents further acknowledged that they were aware that there is a distinct difference on how culture emerges with similar organisations and similar in size, and geography when compared to dissimilar organisations. Respondent (TRA)RA3(4)(4)(21)(3)(3L)(P), a reference to previous engagements within smaller forces. Respondent (TRA)RA3(4)(5)(23)(3)(3L)(P) also added that from his experience, from a behavioural perspective. From the bigger force perspective and I was conscious of this when doing work in the Eastern Region and there was still me protecting, if that is the correct word a valuable resource when smaller forces wanted me to do more of their work

The chiefs may believe in it but lower senior managers may have the ability to derail it or slow it down (CM)RA5(8)(5)(20)(9)(9D)(E). Again the context of dissimilar organisational behaviours, emanating at the corporate level, influencing the organisational level was raised by Respondent (CI)RA2(4)(7)(28)(2)(2E)(P). He stated that due to one force having 'an incredible paternalistic attitude' towards their own staff, they had observed staff at the organisational level on both sides of the collaboration perpetuating false stories, concerning perceived difference, which in turn lead to mistrust and a retrenchment back into mutual cultural norms, behaviours and routines.

In order to ameliorate these influences Respondent (CM)RA3(3)(4)(16)(9)(9G)(E) and (TRA)RA3(3)(4)(3)(3)(3A)(P) argued that an early inclusion of more junior staff at the outset, as opposed to junior staff getting included after we had decided on what we are doing supported the shared experience at that point with new emerging culture it is important to start setting the stories and symbols that permeate through the organisation. (EPI)RA3(4)(1)(6)(8)(8C)(E) Additionally senior leaders setting collective aims, objectives and targets for the shared organisation drove performance and shaped the culture. Respondent (CM)RA5(4)(8)(25)(9)(9C)(P) commented that the production of set of joint performance data was examined which supports the concept of a joint culture and a purpose through performance and shared experiences.

Respondents also commented that suboptimal decisions were also being made to take into consideration mutual organisational cultures. Respondent (EPI)RA3(4)(3)(15)(8)(8B)(E) and (CM)RA5(8)(4)(55)(9)(9G)(P) acknowledged that recruitment decisions were made on an equal 50-50 split, otherwise you are straight down the culture of takeover. Characteristics and manifestations of this behaviour at the corporate level, were again negative story telling reinforcing incorrect underlying assumptions and creating retrenchment, by social actors at the organisational cultural level back into their established norms, beliefs and patterns of behaviours.

Further commentary highlighted the perceived cultural issues, especially at the organisational level, where inequality of application of policy and procedures in the management of human resources



were evident. Respondent (TR)RA4(6)(5)(19)(3)(3A)(P) offered the view that new models of working were being applied to social actors within the collaboration, that moved away from the existing 'paternalistic' standpoint of their home force.

The move away from a paradigm of 'paternalism' created a shock to the social actors, especially their established values and belief systems which again created a retrenchment back into their own mutual cultures, characterised by a regression back into established norms, behaviours and above all negative storytelling. Respondent (CM)RA4(4)(5)(21)(9)(9B)(E) considered that there are consequences that are now hitting us and that is going to be painful as now performance of those social actors is diminishing effecting what senior leaders calling discretionary behaviour, (CM)RA4(8)(8)(32)(9)(9C)(E).

Neither chief officer teams are keen to do staff satisfaction surveys, neither would do a stress audit. For me these are useful diagnostic tools to know how to make what interventions and at what levels. The Chiefs are concerned at what pick may say, which is understandable, however they may be accurate which will help me address long term, making differences in 3 or 4 years' time. (GD)RA4(8)(7)(20)(4)(4B)(P)

Within a transcultural paradigm I argue that the evidence of low staff churn accentuates the characteristics and tribalism associated with collaborative ventures. As organisational characteristics develop as will the creation a common language therefore defining new organisational boundaries, developing norms whilst defining rewards and punishment appear. However, organisational trust is influenced by how one organisation views the fairness of its partner and by the treatment it receives as a legitimate member of the collaboration

I will argue that due to the opposing and varied terms and conditions of the staff and the differing approaches to Human Resources Management that the evidence suggest that elements of the of psychological contract, from a humanistic perspective, are influencing cultural deconstruction and reconstruction from the aspect of winners and losers. These characteristics are actively generating stories and symbolism which in turn is translating into competitive assumptions and beliefs.

The data suggests that through the joint construction of collaboration and the cross pollination effect, influencing the cultural infecting process supported by developing shared experiences allow the commencement in setting the stories and symbols that permeate a sense of belonging additionally supported through the development of new idols or artefacts greatly ameliorates the influence of Transcultural Relativism

#### **4.392 Summary of the Analysis of the Interviews.**



Through undertaking analysis of the interview data, I have constructed and developed a lens which has identified a number of key factors which influence from a strategic perspective the characteristics of Transcultural Relativism.

The research has linked together the priori and emergent themes directly to the research questions and has provided from this paradigm of enquiry compelling evidence which will support the overall development of the new academic knowledge. Table 7 identifies key analysis linking directly to the research question to the research questions.

<p><b>Research Question 1:</b></p> <p>What consideration is given to the influences of organisational culture as part of the strategic planning process when engaging in collaborative ventures?</p>	<p>The choice of collaborative partner suggest that culture at both the organisational and corporate levels is a consideration within the development of the collaboration. The perception of “war time” conditions was constantly raised by the social actors, but once the collaborative partner was chosen, very little attention was paid regarding how the corporate level culture was to permeate the organisational level cultures.</p>
<p><b>Research Question 2:</b></p> <p>From a strategic perspective what organisational cultural characteristics of the participating organisations, have been observed or have been experienced and can be categorised as key emergent issues or themes, post collaboration?</p>	<p>Negative elements of Transcultural Relativism emerged at varying points at the organisational cultural levels, this became dependent upon the organisational structure, context of timing and the appetite and capability of the social actors to comprehend the mutual collaborative partner’s culture in the way in which they perceive it for themselves. The perception of hegemony, even within a collaboration of equals did drive negative elements of Transcultural Relativism</p>
<p><b>Research Question 3:</b></p> <p>How have these identified cultural characteristics, both at the overt and covert levels influenced the development of the newly emerging collaborative organisational culture?</p>	<p>Negative influences have manifested predominantly at the organisational cultural levels. Underlying assumptions and beliefs were strongly influence by the lack of early development of trust based systems. Consequently, excessive competition and entrenchment have been the observable characteristics.</p>

<p><b>Research Question 4:</b></p> <p>From the organisational cultural characteristics manifesting themselves how has the organisation viewed and considered the influences of the Transcultural Relativism factors</p>	<p>Whilst there has been recognition of cultural fit, in principle very little has been espoused with regards to the defined and prescribed construction of organisational cultures. Therefore elements of negative Transcultural Relativism were allowed to gain its own momentum and strength.</p>
<p><b>Research Question 5:</b></p> <p>How have the mutual organisational cultures been viewed by practitioners at the business and operations level, post collaboration?</p>	<p>From a strategic perspective the perception from the senior stakeholders reinforces the view that there was strategic operational myopia where limited diagnosis of the cultural environment was undertaken which subsequently developed Transcultural Relativism traits especially at the organisational cultural level.</p>
<p><b>Research Question 6:</b></p> <p>From both a business and operations level perspective what is the interpretation and perception of Transcultural Relativism influences within the emerging organisational culture of the collaborative partners?</p>	<p>The senior stakeholders collectively espoused that Transcultural Relativism was a minor consideration within the strategy development process and therefore the consequences and characteristics of Transcultural Relativism were largely evident at the operational levels. However, levels of Transcultural Relativism did influence the expected performance outcomes.</p>
<p><b>Research Question 7:</b></p> <p>What has been perceived to be or observed to be positive Transcultural Relativism influences of the newly emerging collaborative organisational culture.</p>	<p>Early shared experiences coupled with a developed sense of belonging eroded visible elements of Transcultural Relativism</p>
<p><b>Research Question 8:</b></p> <p>What has been perceived to be or observed to be organisational Transcultural Relativism factors which detract from the developing collaborative organisational culture</p>	<p>Excessive elements of competition borne from re-entrenchment within mutual cultures from the shock of change are apparent. Therefore history stories and values and belief systems become intransigent</p>
<p><b>Research Question 9:</b></p> <p>At the business and operational level what observed or applied interventions have been made to attempt to adapt or modifying</p>	<p>Development of management structures influenced mutual perceptions, however, these</p>

Transcultural Relativism factors and unify an organisational culture	appeared to be management defined and not specific to dealing with Transcultural Relativism
<b>Research Question 10:</b> What characteristics or influences within the emerging organisational cultural have assisted in the delivering performance or efficiency improvements.	The development of a sense of belonging coupled to a shared experience appears to be the most influence in reducing elements of Transcultural Relativism, However, what in turn influence this is the mandate to develop change satisficing and time lag appear to add negative elements in performance development

Table 7: Analytical Indicators Identified from the Interviews

#### 4.393 Section 3 Summary.

In order to address the issues that have been raised within the context of the research questions, it has been imperative to develop a framework that allowed for the systematic and cohesive investigation of the data. Consequently, Section 3 has been developed within the stated framework of analysis and I have consistently and purposively constructed conceptual linkages from the theory into the praxis research which has detailed and informed an academic lens which supports the development of triangulation in conjunction with the two other elements of the research study.

### Section 4: Findings Derived from the Surveys.

#### 4.41 Theme 1: Considerations of Culture in the Collaborative Strategy Development Process.

Theme one data produced interesting commentaries regarding how considerations of culture, in the strategy development process, were perceived by social actors at the organisational level and whether influences and characteristics of Transcultural Relativism manifested due to the subsequent strategic decisions that were made. For the purposes of this section I will consider two main interest areas and I have categorised these as being: Structures and Management Approach, Transcultural Manifestations and effects.

The strategic decision to collaborate and introduce a new order of things heralded significant change for both organisational and corporate level cultures. From an organisational level perspective Respondent (SS)S1(2)(1)(4)(1)(1C)(P) suggested that backing from senior management for the collaboration to succeed, was initially influential in developing for them, a shared sense of belonging, through direct involvement in tasks. Respondent (OEC)S7(1)(7)(15)(5A)(P) commented that this sense of belonging produced a new purpose for staff, albeit changes in routines and locations for staff had caused resistance as the collaboration was seen to be a takeover. Interestingly Respondents (SS)S1(1)(4)(10)(1)(1E)(P), (SS)S2(1)(5)(12)(1)(1A)(P), (SS)S5(1)(5)(10)(1)(1C)(P) and (SS)S7(1)(5)(1)(11)(1C)(P) all commented that through the virtual collaboration, they felt that

changes in working practices from staff within both collaboration partners meant that staff were now drawn to work together, not in competition. Respondent (EC)S5(2)(1)(1)(2)(2H)(P) said however, that the changes in management structure and the mixing of reporting lines created uncertainty and resistance to change.

Respondent (SS)S1(1)(2)(6)(1)(1A)(P) considered that the formation of the collaborative structure did effectively support the development of the emerging organisational cultures through facilitating differing views, opinions and knowledge sharing being brought together. Respondent (SS)S4(1)(3)(6)(1)(1F)(P) provided a similar commentary stating that they felt that the intention to develop a section twenty three shared services consortium was the signpost to the direction in which the organisational culture was heading and that the decision was significant from a symbolic point of view.

Respondent (SS)S6(1)(7)(16)(1)(1D)(P) stated that the regular management visibility across all sites, provided reassurance to the staff and that Respondent (SS)S2(1)(3)(7)(1)(1C)(P) further added that a unified head approach gave a feeling of 'oneness' however as this feeling filtered down the organisational chain from the top it became more diluted. Respondent (SS)S5(1)(3)(6)(1)(1D)(P) also stated that It was useful to have a joint head of section, there were clear reporting lines and a clear message regarding the aims and objective. Also it is clear that unified processes now mean that working practices had been integrated.

However, there was recognition, as Respondent (SS)S3(1)(3)(1)(1)(1A)(P) stated, that 'silos' still existed and that either wittingly or unwittingly this behaviour had contributed to a retraction back to former cultural ways rather than embracing the new order and that acceptance remains something to be earned in the other force. The context of cultural retraction had been acknowledged as an issue within the interviews that were undertaken. A transcultural manifestation by the social actors at the organisational level was again identified in the commentary from Respondent (CM)S2(1)(7)(17)(9)(91)(E) regarding competition, through the use of lexicon such as 'don't fear your counterparts'. Again further manifestation of Transcultural Relativism became apparent within the lexicon through Respondent (SS)S7(1)(3)(6)(1)(1B)(P) stating that single county loyalty is prevalent, though hidden beneath workers professional attitude to their tasks. (SS)S3(1)(3)(1)(1)(1A)(P) further strengthened the effects of Transcultural Relativism by further adding that there observed that there were still significant differences of culture and these have still not been fully resolved, it was expected that it would just happen. Alluding that cultural engagement was not necessarily a planned or managed activity.

Evidence from the collective data indicated that social actors from within this organisational cultural group considered that the identification and development of an early unified department with a dedicated senior manager leading, influences the development of organisational culture in the following paradigm. Hofstede et al (2005, pp.18-20) has stated that structural stability supports the development of cultural engagement. This is crucial if as Hofstede (2005, pp.384-387) further

suggest that organisations are indeed culture bound and that the early development of shared values, beliefs, structures, aims and objectives and a developed sense of belonging influences cultural artefacts considerably. Deviations upon this theme are evident where joint co-location has occurred and that ambiguity and indecision regarding organisational structures and management control has allowed the cultural evolution to become distorted.

The data further indicates that the social actors will accepted that significant macro disequilibrium occurred, within their mutual cultural environment and that from a cognitive position strategic change induced changes within organisational culture as forecast by Lewin (1947, pp.2-12). However, the magnitude of disequilibrium, more importantly the direct consequences of disequilibrium, provides a variant to Lewin which manifests, initially, as mutual cultural retrenchment.

#### **4.42 Theme 2: Understanding of Existing Cultural Influences within the Collaboration.**

Theme two was explored from the context of examining the perception of cultural influences at the organisational cultural level.

Constant references from all social actors, typified by Respondent (EC)S5(3)(1)(1)(2)(2G)(P), replied there was an expectation that being in the police service meant that ‘we have a can do attitude’ and that the social actors felt that this was in essence the foundation of the culture, both at the corporate and organisational levels. However, the context of “can do” was not quantified or developed or explained in a subjective way, therefore arguably the interpretation and context of can do has a varied range of meanings to individual social actors. However, interestingly, this commentary also appeared within the interviews so clearly is a meaningful cultural artefact as provides a sense of belonging. However paradoxically, Respondents (EC)S5(2)(4)(9)(2)(2C)(P) and (SS)S3(2)(2)(4)(1)(1F)(P) replied they felt that there still existed a ‘them and us culture’, which they suggested was being perpetuated through the negative recounting of historical stories coupled with the transmission of new inaccurate stories. Stories, more specifically the adaptation of stories and partial modification of cultural subgroups at the organisational levels was occurring in line with However, Respondent (OEC)(5)(2)(6)(1)(5)(5H)(P) further qualified their comments by suggesting “I believe that we still have two distinct cultures but these are slowing being integrated”. Again, the context of integration as a concept from the social actor is interesting, as the term integration is emotive and evaluative, however, the data suggests that adaptation not integration had taken place, again in line with De Certeau (1984, pp.6-12).

Respondent (EC)S1(2)(4)(9)(2)(2A)(P) commented that joint meetings with the collaborative partners helped with the “integration”. Again the perception of integration here is interesting as per De Certeau (1984, pp.6-12) a view further shared with Respondents (SS)S6(2)(2)(5)(1)(1E)(P) and (EC)S3(2)(5)(12)(2)(2C)(P) stating that the joint meetings had been “a positive experience” where collaborative partners were made to examine their own behaviours, belief systems and assumptions. Respondent (EC)S1(2)(4)(13)(2)(2L)(P) expanded the commentary further by stating that “these meetings have contributed to the collaborative culture, as members of the team had the opportunity

to air any issues / concerns to the whole team Issues that the team and management may not be aware of through normal channels” The comment regarding “normal channels” is interesting here this is the first instance a respondent has referred to a formal channel which supports mutual perception of each other’s culture from a Transcultural perspective.

Interestingly, Respondent (EC)S4(3)(3)(8)(2)(2H)(P) commented that they had “no exposure” to the organisational cultures of the collaborative partner and by default had no understanding or perception of how the mutual collaborative partner views their own culture, at the organisational levels, for themselves. Consequently, behaviours, artefacts, values and belief systems were unknown to them and therefore could not be interpreted and consequently cultural infection was not taking place, Triandis et al (2002, pp. 204-21). Adaptation and in areas evolution of culture De Certeau (1984, pp.6-12), not assimilation of culture at the organisational levels, were occurring and that limited opportunities to explore and understand each other’s organisational cultures in the way in which social actors understand this for themselves were available.

The research subjects offered up a range of data which from a prima facia basis suggesting that the development of shared experiences from a management defined perspective provided an early opportunity to develop a sense of belonging to the new organisational paradigm. Schein (2010, pp.251-252) suggests organisational culture can be identified as an ongoing outcome of adaptive and integrative efforts of people to build values and practices that can sustain an organisation, the data will support the view that shared experiences are central to the process of building collective values and practices.

The research subjects suggested that both formal shared experiences such as structured meetings and the development of shared aims and objectives helped support the eradication of an “us and them” scenario. This concept was raised by a range of stakeholders across the subcultures and organisational boundaries. As Lewin (1947, pp.2-12) suggests it appears that cognitive restructuring is accelerated through an active engagement programme supporting the observable behavioural change. It became apparent, where one section invested in new technology to allow stakeholders to work virtually through electronic mediums this rapidly broke down elements of excessive competition. Again this supports the theory from Lewin which new learning within the cultural paradigm will not take place by the stakeholders unless it is reinforced with actual results.

#### **4.43 Theme 3: Identifying Characteristics and Awareness of Transcultural Relativism.**

Theme three builds upon theme two and explores perceived characteristics of Transcultural Relativism at the organisational cultural level. I will assess a range of key points that were specifically highlighted by the survey research subjects.

It was interesting to note that the survey respondents offered very limited context to this particular theme. The wider paradigm of Transcultural Relativism, understanding the context of each other’s

culture, within the way in which the social actors behave and understand this for themselves appears to be largely superficial.

Respondent (CP)S6(3)(7)(16)(4)(4D)(P) observed that, from an artefact perspective, that an erosion of both individual identity and group identity was taking place, as a move to unify joint collaborative symbols and signs was underway at the corporate level. Respondent (A)S7(3)(5)(13)(3)(3C)(P) argued that a standard departmental mission and vision statement, single programme of work and joint departmental business plans, along with the application of a flat organisational structure further added to a perception of erosion of mutual existing cultures at the organisational level. Organisational structural changes have enforced behavioural changes within the associated individual and group norms, Schein (2010, pp.251-252) and a divergent philosophy has been observed, characterised by the research subjects, where affective trust is influenced by how one organisation views the fairness of its partner and by the treatment it receives as a legitimate member of the channel, Korsgaard (1995, pp. 60-84).

Rebranding of the joint collaboration, identity cards, new signs, symbols and artefacts, according to Respondent (A)S1(3)(5)(11)(3)(3C)(P) had limited influence in trying to create a new organisational culture. Respondent (A)S3(4)(4)(11)(3)(3B)(P) was also not complimentary of the new department logo but it was interesting that in their commentary they felt this logo to be recognisable, inferring a sense of belonging and that this artefact had enduring recognition.

However, Respondent (A)S6(3)(5)(9)(3)(3A)(P) and (A)S5(3)(5)(14)(3)(3E)(P) noted that constant and persistent reinforcement from the senior management team, of being one team, influenced a sense of belonging. However, variations in terms and conditions of the social actors across the collaboration also fuelled a retrenchment back into existing values and belief systems, where the perception of inequality, generated mutual storytelling, hardening underlying assumptions. Respondent (A)S3(2)(7)(16)(3)(3A)(P) even went as far as commenting that there exists no social cultural combination reference to the point they felt that they did not have knowledge of each other cultural norms, behaviours and in effect Transcultural Relativism was a consequence. Cultural retrenchment within old stories symbols and routines which in many ways mirror characteristics of the grief model (Kübler-Ross, 1974) arguably leaving the organisation in a corporate state of “shock” Lewin’s (1947, pp.2-12) model suggests a state of disequilibrium however, this is not sufficiently prescriptive where the disequilibrium is substantive, within unrealistic time frames and cultural shock and ambiguity will occur, reinforcing negative elements to Transcultural Relativism.

#### **4.44 Theme 4: The Influence of the Strategic Mandate.**

Theme four assesses the context of organisational mandate, the perceived legitimacy of senior leaders to promulgate the collaboration by the social actors at the organisational cultural level and their cultural reaction to these perceptions.



A common theme evident from the data was the concept by the social actors at the organisational cultural level of a sense of “legitimacy” or mandate of the senior stakeholders at the meso level in engaging in the collaboration. This perception facilitated an element of cultural buy in by stakeholders and a sense of belonging, where senior leaders espoused and expressed their unwavering support for the new strategic direction and ergo the organisational direction, in what Respondent (CP)S6(4)(7)(14)(4)(4A)(P) call the biggest visible change to everyone within the department regardless of role or geographical location.

What became evident from the survey Respondents was that they felt that management support and leadership, whilst providing a legitimacy and mandate for the collaboration, did influence a reduction in negative Transcultural Relativism, through the corporate level culture reinforcing their own positive behaviours and actions. Commentary such as “management have supported the development of organisational culture through encouragement and support to team members” Respondent (CP)S1(4)(2)(12)(4)(4A)(E) and seeing Management and Supervisory “buy in’ from Respondent (A)S7(4)(2)(15)(30(3D)(P) helped support a mutual sense of belonging. A view shared by Respondents (A)S5(4)(3)(5)(3)(3C)(P), (CP)S6(4)(5)(10)(4)(4A)(P) and (A)S7(3)(5)(18)(30(3E)(P) commented that constant reinforcement and the referral to ‘we are all one organisation now” supported their perception of a shared sense of belonging and that espoused values and beliefs were supporting the breakdown of cultural barriers. However, Respondent (CP)S3(4)(6)(16)(4)(4C)(E) did observe that there were still managers who keep reinforcing old stories, rituals and routines, but this influence was being eroded due to the observable behaviours of the senior leaders.

This data supports the work of Fitzgerald (1988, pp. 5-15) and Hofstede et al (2005, pp.384-387) where the process of acculturation starts with the senior managers constantly reinforcing the positive aspects of strategy and therefore unifying corporate aims and objectives with espoused collective values and beliefs which can be translated into joint underlying assumptions from the outset of the collaboration. Where this position has been reinforced through the development of shared experiences, shared aims and objectives coupled with the development of visible artefacts and conditioning through systems intervention to develop behavioural change it was noticeable that the influence of Transcultural Relativism has been significantly ameliorated. The social actors espoused that central to this position is the development of trust systems.

Further senior management activity, such as, the publishing of department goals and achievements of the collaboration in delivering performance gains coupled to ‘blogs’ from senior management as supported a mutual sense of belonging, Respondent (CP)S1(4)(2)(14)(4)(4A)(P). Additionally the standardisation of working practices and the cessation of some functions promoted a sense of corporate mandate as routines and rituals were becoming aligned to meet the corporate needs, Respondent (CP)S6(4)(6)(9)(4)(4A)(P). Borzillo, Probst and Raisch (2008, pp.1-19) strongly argues that Governance and control processes have to be balanced to promote long term success. The above data suggests that the research subjects have both tacit knowledge which suggests that where



this is not the case, an imbalance within the perceived governance exist and that a higher degree of negative Transcultural Relativism would pervade.

#### **4.45 Theme 5: Relationship Between Existing Performance, Expected Performance and Organisational Cultural Influences and Potential Benefits Realisation.**

Theme five examined the context of performance at the organisational cultural level and posed the question whether Transcultural Relativism had influenced the performance of the collaboration. Respondent (OEC)S2(4)(5)(12)(5)(5A)(P) initially offered that a strong corporate culture was influencing the organisational culture in a positive way. Specific objectives from the meso level, such as ensuring the public were getting best value and service, provided an overarching framework that created a sense of shared meanings, shared goals, experiences and behaviours. The social actors generally commented that the collaboration was in essence a 'positive work in progress' especially Respondent (OEC)S3(5)(5)(11)(5)(5B)(P) responding that there was a lot to be done to bring the two partners together and that the knowledge that now exists is a positive thing.

However, at the organisational level Respondent (OEC)S4(5)(4)(11)(5)(5B)(P) suggested that very limited performance gains were visible and that the question of how performance had been effected was not easy for to answer directly. This position was also reinforced by Respondent (OEC)S1(5)(2)(8)(5)(5C)(P) who suggested that 'they could not provide many examples, in their opinion, where the emerged collaborative culture at the organisational level is contributing to improving performance, apart from one area which was the transfer of knowledge and experience between the collaborative partners, as previously identified by Respondent (OEC)S3(5)(5)(11)(5)(5B)(P).

However, in contrast to the above commentary, Respondent (OEC)S4(5)(6)(13)(5)(5B)(P) had commented they had observed an openness and accessibility to each partner in the collaboration and they had seen a positive drive for shared commitment to improve performance. Additionally, Respondent (OEC)S2(4)(4)(9)(5)(5B)(P) and (OEC)S6(5)(4)(10)(5)(5B)(P) suggests that they had observed positive aspects of performance gains once partners, within the collaboration, were able to acquire an understanding of each other cultures and where this occurred, performance gains had manifested as efficiency savings, surpassing a meso level objectives additionally d process improvements leading to the cessation of functions that served no purpose leading to both cashable and efficiency savings. Respondent (OEC)S5(5)(3)(8)(5)(5A)(P) and (OEC)S7(5)(2)(4)(5)(5B)(P) commented that the development of shared management structures, shared aims and objectives, shared services and information technology platforms had built up positive relationships with colleagues and through further encouragement by management, allowed collaborative partners to bond.

This view was further supported by Respondent (EPI)S5(5)(8)(14)(8)(8B)(E) and (OEC)S6(5)(6)(14)(5)(5A)(P) who suggested that in developing relationships further with colleagues

and gaining and being exposed to shared experiences, at different levels of skills and ideas in the collaboration, that this had facilitated the development of trust and mutual understanding.

It was recognised that there had been a transfer of knowledge, which had been facilitated, Respondent (CP)S5(5)(6)(10)(4)(4A)(P), in developing regular meetings with colleagues across the collaboration, which had further supported the reinforcement of shared objectives and aims. Also reinforcing this sense of shared experiences and developing ritual and routines, Respondent (OEC)S3(5)(5)(11)(5)(5F)(P) commented that they could now better identify who they needed to deal with and that actually 'things' don't feel that different?.

The research supported the view of Foley and Hang-Yue (2006, pp. 38-57) that there is a link between performance and organisational culture, however what became evident was how performance itself is recognised by the social actors and how they perceive this for themselves. In line with De Certeau (1984, pp.6-12), there was no evidence of submissive cultures or mutual cultures consenting to their own subjection. The data suggested that there was not a dominant social order and therefore limited evidence exists of tribalism in interpreting the rituals, representations and laws. Whilst cultural change is not superficial Deal and Kennedy (2000, pp.25-32) the adaptation and cultural colonisation of the social actors suggest that the characteristics and influences of Transcultural Cultural relativism could be long term within this paradigm of enquiry with a continual process through organisational cultural groups using rituals, representations and laws imposed to their own ends.

#### **4.46 Assessing the Emergent Themes.**

The resultant analysis that has been undertaken in the above section is based upon the set of priori themes that were originally developed against the backdrop of the literature review and prior knowledge gained from being employed within the environment, However, throughout the research process a number of key factors shared a common platform and as such I have determined that these emergent factors in turn require discussion. The emergent data has been catalogued and coded as previously described and in the next section I will explore their influence when set against the research questions identified.

#### **4.47 Theme 6: Perceived Influences of Culture Within Virtual Co-Location Collaboration.**

Emergent theme six was explored from the perspective of the social actors at the organisational cultural level and their perception of culture development in a virtual co-location environment. I present within these findings the main paradigm that emerged where negative Transcultural Cultural behaviours were indicated or observed by the respondents that effected the development of the collaboration.

The concept of virtual co-location as opposed to shared location at the micro level was identified as a key influence by the social actors, in the observable development of divergent organisational

cultures. De George (1990, p.31) suggests that the self-reinforcement of evolved organisational cultures and their continued existence within their identified value systems are challenged by the influences of other cultures. This issue has been recounted by the respondents where Spradley (1979, pp. 58-63) afford the respondent an opportunity to provide self-reinforcing lens, from outside of the department that categorises encodes and defines the world within which people live.

Within the collaborative framework, single departments were created, in many cases, significant distances apart and were managed by a 'host force' and subject to the prevailing organisational culture. Consequently, and in line with De Certeau, (1984, pp.4-16) the data suggests that due to the inability of the social group to develop a self-conscious formulation of the values that orient social actors, dependent upon access to knowledge of alternative standpoints, in this case the collaborative partner, the "locals or social actors often make of the rituals, representations, and laws imposed upon them something quite different from what their 'conquerors' in this case host force, had in mind.

The lack of understanding of mutual cultures, in part created by geographical separation, compounded by the reinforcement of host cultural values created elements of negative Transcultural Relativism. These negative elements manifested themselves in the context as described by Respondent (EC)S3(2)(2)(4)(2)(2B)(P) commenting that there existed a 'them and us culture'. They argued that also it was too easy for the remote staff to blame the remote manager for aloofness and lack of contact time and that the majority of managers come from one force and it appeared that was a take-over. Respondent (VC)S5(1)(5)(10)(7)(7C)(E) said that constant management references to "we are all one organisation now" illustrated a lack of understanding from senior leaders in the reality that existed at the organisational level. They further commented that saying 'we are one' without managing the process of co-location does not mean we 'are one' which supports Triandis et al (2002, pp. 204-21) view that culture is developed through group transmission or in essence reinforced through group retrenchment. From a communication perspective, social actors were aware of the context for the newly developed structure and the reasons to the geographic separation of the department and Respondent (VC)S7(3)(5)(18)(6)(6B)(E) illustrated such an understanding. However, exposure to the each other's culture at the organisational level, had not effectively taken place.

Observable changes in some elements of behaviour and routines, such as the formulation of joint meetings had occurred, but these were superficial and were not engaging with the social actors in changing their belief and value systems. However, Respondent (OEC)S3(2)(5)(12)(5)(5H)(P) had stated that through some elements of changes in work practice, and understanding of each other culture could begin. They felt there was a positive experience, from a cultural development perspective, with each side seeing benefits in the other's approach and accepting deficiencies in their own. What emerged was an improvement on what existed in either force before or not a take-over by either force. The respondents have further commented that through creating a common language, defining boundaries providing designated and identifiable power reinforces behavioural

norms which also support Hofstede's (2005, pp.449-450) theory that culture is the collective programming of the mind which distinguishes the members of an organisation from another.

Whilst I will argue that some elements of organisational culture will be transmitted, (Triandis et al, 2002, pp. 204-21) that within virtual co-location that self-selection of cultural traits will be evident by the social actors to be assimilated within their own prevailing culture at the organisational level. I will argue that what Peters and Waterman (2004, pp.75-78) suggest is inaccurate and that that initially cultures will not be strengthening the cohesiveness of an organisation and that temporally divergent characteristics of Transcultural Relativism will occur. If as Low and Chapman (2003, pp. 55-71) suggests that underlying assumptions and espoused values are embedded in the cultural programming of the members of the group, this will not occur until events develop over time.

#### **4.48 Theme 7: Social Media and Extending Organisational Cultures.**

Theme seven was examined as an emergent theme identified from the observations, from the perspective of engagement with social media by the social actors, at the operational cultural level and how and if this engagement had an influence upon perceived organisational level culture.

Interestingly the social actors who participated in the survey provided no data regarding their own personal engagement with social media, as a means to discuss the collaborative venture. Respondents indicated that they were aware of the power of 'social media' to disseminate an "organisational story" within selected groups, however none of the respondents confirmed they used this medium for this purpose. Respondent (EC)S3(4)(4)(11)(2)(2J)(P) did comment that there was an internal mechanism within the intranet as part of the collaboration where information is disseminated but this was purely for information purposes only.

Consequently and contrary to the comments raised by senior stakeholders through the interviews that were conducted, I am not able to support the inclusion of social media as an emergent theme for the purposes of the survey, within the wider analysis.

#### **4.49 Theme 8: Organisational Imperative and Corporate Satisficing.**

Theme eight has been explored from the context of whether social actors become influenced by corporate satisficing, being employed at the senior management levels, and how this effects cultural development at the organisational level. The term satisficing, in the context of this research area, is taken to mean decisions or actions that are taken at a corporate level, from a prima facie perspective that can be interpreted, in this case, at the organisational level, to be sub-optimal. Specifically the influence of culture development at the organisational level through meso level recruitment decisions is examined.

Structural change at both the meso and micro levels of the organisation was arguably an inevitable consequence when engaging in the collaborative venture. The survey respondents collectively

became their cultural response to the recruitment decisions taken in the collaboration by the senior leaders. These decisions were seen by the respondents to be an attempt to impose a 'takeover' within certain sections of the organisation. The concept of 'takeover', not collaboration, and lack of trust, was raised consistently by the respondents. Constant senior management references to "we are all one organisation now" Respondent (EPI)S7(3)(5)(18)(8)(8B)(P), were seen to be superficial as recruitment into senior leader posts were made on a quota basis and not necessarily based upon the needs of the collaboration.

Korsgaard (1995, pp. 60-84) affirmed that affective trust is influenced by how one organisation views the fairness of its partner and by the treatment it receives as a legitimate member of the channel. A range of comments regarding perceived mutual threats to each other were evident. What was prevalent amongst the respondents and a manifestation of Transcultural Relativism is the localised mutual concept of competition and more specifically, how the threat of competition reinforced underlying assumptions through the medium of storytelling, identifying perceptual heroes and the reinforcement and retrenchment of existing behaviours and localised norms, which limited exposure and therefore understanding of mutual cultures. One comment in particular, from Respondent (OEC)S2(1)(7)(17)(5)(5C)(P), highlights the intensity of feeling by stating that 'basically, don't fear your counterparts' and reinforces the concept of competition and is again highlighted in the interview analysis in section three. Initially this competition is perceived to be a major contributor to Transcultural Relativism as social actors retrench into their existing cultures and do not engage with trying to comprehend each other's mutual cultures at the organisational level.

The commentary of the respondents suggest that corporate satisficing does influence the negative reinforcement of competition which in turn reinforces local tribalism and therefore Transcultural Relativism. This view reinforces the concept of De George (1990, p.31) that self-reinforcement evolved organisational cultures and their continued existence within their identified value systems are challenged by the influences of other cultures.

However, respondents also indicated that through the influence of structural change Respondent (CP)S3(4)(6)(16)(4)(4C)(E) and (EPI)S5(3)(7)(20)(8)(8B)(E) and the development of joint leadership strategies with their associated shared objectives did eventually offer a renewed sense of belonging, which substantively reinforced the creation of a common language, Respondent (EPI)S5(3)(5)(14)(8)(8C)(E) redefining organisational, behavioural and social boundaries which redistributes organisational and positional power redeveloping accepted socialisation norms which define rewards and punishment. Respondent (EPI)S5(5)(8)(14)(8)(8B)(E) and (EPI)S5(5)(3)(8)(8)(8B)(E) went further by stating that developing relationships further with colleagues was now developing trust and mutual understanding.

What the data is eluding to is that the effects of Transcultural Relativism, specifically the development of negative stories and retrenchment behaviours will become less significant as the development of

the collaboration occurs specifically where there are opportunities to develop shared systems, share meanings and promulgate a shared sense of belonging.

#### **4.491 Theme 9: Organisational Behaviour.**

Emergent theme nine was examined from the perspective of how dominant organisational behaviours, at the corporate level, contributed towards the development of organisational culture within the collaboration. I will examine a key contexts that became apparent from the survey respondents.

Initially, the concept of disparity in the application of democratic humanistic value based systems, within each force, was highlighted as a contributory factor in the development of culture at the organisational level and could be perceived to be a direct response to a New Public Management context. Respondent (CI)RA2(4)(7)(28)(2)(2E)(P) commented that they felt that one of the forces in the collaboration had 'an incredible paternalistic attitude towards the staff. In many ways it was noble and has secured large amounts of loyalty but at the moment the psychological contract is breaking down, the old employer's commitment a terms and conditions can no longer hold any more'.

Respondent (OEC)S7(1)(3)(6)(5)(5H)(P) offered a view that all staff understood the new organisational shape of the organisation but single county loyalty is still prevalent, though hidden beneath workers professional attitude to their tasks. It is interesting that the context of psychological contract was mentioned previously. The inference here was that staff from one side of the collaboration was aggrieved by a loss of loyalty from their home force, that their implied terms and conditions of service were being significantly eroded, whilst staff from the other side of the collaboration would observe no noticeable change in their terms and conditions of service. The disparity, in the view of the respondent, would manifest itself Transculturally in the reinforcement of mutually existing organisational cultural and the social actors suggested that 'cultural retrenchment' took place where the transmission of cultures was restricted, as cultural groups and sub groups immersed themselves in historic stories, heroes and symbols to reinforce their mutual identity. This was further supported by Respondent (CM)S5(4)(2)(3)(9)(9D)(E) commenting that there was still a sense of unease about loss of identity manifesting in excessive competition factors, and the retelling and re-enforcing of historic stories is prevalent.

However, the survey respondents felt that senior managers had recognised that negative elements of culture were manifesting, such as a lack of willingness to engage with staff members from the other partner, reinforcing of negative stories and a breakdown in communication within cultural groups leading to a lack of understanding of each other's culture at both the corporate and organisational levels and that the cultural retrenchment was damaging the context of cultural development. The retrenchment into mutual cultures and the negative manifestations of Transcultural Relativism appeared to be ameliorated by direct management intervention at the meso level.

Respondent (EC)S1(2)(4)(9)(2)(2A)(P) argued that joint management meetings were reducing the negative cultural barriers / retrenchment into existing mutual cultures, albeit at the meso level and the development of shared goals and the advertising of successful achievements of the collaboration, by senior management blogs (CM)S1(3)(5)(11)(9)(9A)(E) supported a sense of belonging into a new identity. Respondent (OEC)S4(5)(6)(13)(5)(5B)(P) said that this action promoted an openness to and accessibility to each other's shared commitment to improve performance. Respondent (CM)S5(5)(3)(8)(9)(9E)(P) felt that the shared management structures, shared aims and objectives, leading to visible efficiency gains, shared services such as Information Technology platforms and the development of relationships with colleagues from the other force. Respondent (CM)S7(4)(2)(15)(9)(9C)(E) felt that that observable management and supervisory "buy in" was key in supporting the new sense of shared belonging and Respondent (VC)S7(3)(5)(18)(6)(6B)(E) commented that constant management references to "we are all one organisation now" helped the creation of the concept of one single organisation.

Respondents generally felt that attempts were being made at the meso levels to support organisational cultural development through regular management visibility, across all multiple sites, Respondent (SS)S6(1)(7)(16)(1)(1D)(P), and strong positive influences from senior managers, Respondent CP)S6(4)(5)(10)(4)(4A)(P), coupled with management intervention, Respondent (CM)S5(3)(10)(9)(9)(9D)(E) and management style Respondent (OEC)S6(1)(3)(5)(5)(5B)(P) were reinforcing the new structure and developed new working practices Respondent (CM)S5(3)(1)(1)(9)(9B)(E). Where individuals, with tasks have overlapped, the social actors naturally learned about other and each other's tasks via one to one contact in shared work environments. Evidence of this is was the cessation of functions that served no purpose leading to efficiency gains and the reinvestment of resources Respondent (CM)S6(5)(4)(10)(9)(9A)(P).

Bryman (1989 pp. 35–38) indicates that by creating radical change through the implementation of a vision, developing a new culture often appears to be severely restricted. Where the applied corporate strategic intent means that the system has experienced enough disequilibrium to force a coping process, that goes beyond just reinforcing the current assumptions and therefore unfreezing of any part of the core cognitive structure is expected, facilitating cultural change Lewin (1947, pp.2-12). The issue here is how to manufacture the change, where Triandis et al (2002, pp. 204-21) suggests that Transcultural Relativism is pluralistic.

Deal and Kennedy (2000, pp. 167-173) espouses that actors are infected through a social set of instructions tacit or implied, from the data obtained the infection process is key to ameliorating Transcultural Relativism, however, as no specific plan exists for the development of organisational culture, cultural fatigue will exist. If as the data suggests, Hofstede et al (2005, pp.4-7) that organisational cultures represents the psychological assets of organisation and that the collective programming of the mind of the social actors and Schein (2010, p.368) consideration is required of perceived inequality by the social actors. Table 8 identifies a summary of the findings from the survey.



#### 4.492 Summary of the Findings of the Surveys.

<p><b>Research Question 1:</b></p> <p>What consideration is given to the influences of organisational culture as part of the strategic planning process when engaging in collaborative ventures?</p>	<p>The social actor's consciousness of the strategic requirements was largely diminished by the shock of the disequilibrium created at the meso level as a response to the wider macro drivers within a NPM context. From An organisational cultural perspective communication channels between strategic and organisational cultural groups were restricted from both an intra and inter perspective. Perception and realisation of excessive competition of influence culture from a multidimensional basis especially within the narrative of storytelling and negative reinforcement.</p>
<p><b>Research Question 2:</b></p> <p>From a strategic perspective what organisational cultural characteristics of the participating organisations, have been observed or have been experienced and can categorised as key emergent issues or themes, post collaboration?</p>	<p>Interpretation and perception of mutual cultures at the organisational level had been restricted. Consequently a retrenchment back into existing cultural norms took place and Transcultural Relativism manifested as excessive competition, the recounting of inaccurate stories by social actors and a realignment to existing norms artefacts and loyalties. Social actors were initially unable to adapt the other collaboration partners imposed cultural norms, as there is a sense of partnership of equals but where a culture is dominant, eg co-location this has taken place.</p>
<p><b>Research Question 3:</b></p> <p>How have these identified cultural characteristics, both at the observable and non observable levels influenced the development of the newly emerging collaborative organisational culture?</p>	<p>Organisational satisficing and structural ambiguity developed negative elements of Transcultural Relativism again through a retrenchment into mutual cultural norms, stories and heroes and manifested as negative Transcultural Relativism as excessive competitive elements. Disparate pace of cultural integration escalated where there has been both physical co-location and virtual co-location</p>

<p><b>Research Question 4:</b></p> <p>From the organisational cultural characteristics manifesting themselves how has the organisation viewed and considered the influences of the Transcultural Relativism factors</p>	<p>From a social actor perspective, they espouse that corporately management defined processes are largely unobservable. However, social actors have largely recounted cultural norms from a parallax view through organisational myopia reinforcing negative accepts of mutualised cultures. Again social actors have not demonstrated that they have adapted cultural elements for their own ends.</p>
<p><b>Research Question 5:</b></p> <p>How have the mutual organisational cultures been viewed by practitioners at the business and operations level, post collaboration?</p>	<p>The social actors do arguably share many consistent organisational cultural traits from similar artefacts, espoused values and beliefs which are embedded within their underlying assumptions, What is evident is where differing HRM approaches have developed organisational cultures which have been significantly affected where elements of the social contract have been allegedly broken. The lack of cultural subgroup understanding, again through mutual cultural retrenchment into established underlying assumptions, the loss of security of a sense of belonging eroded trust in loyalties that were part of their established underlying assumption.</p>
<p><b>Research Question 6:</b></p> <p>From both a macro and organisational level perspective what is the interpretation and perception of Transcultural Relativism influences within the emerging organisational culture of the collaborative partners?</p>	<p>The social actors have consistently referred to their collaborative partners as opponents and as such this reinforces the view of the social actors that they are in competition and within the context of 'war time factors'. Again this has largely manifested itself through competition and re-trenchment back into established norms and rituals.</p>
<p><b>Research Question 7:</b></p> <p>What has been perceived to be or observed to be positive Transcultural Relativism influences of the newly emerging collaborative organisational culture.</p>	<p>Once new systems and procedures within defined structures were employed, very quickly social actors stated that they felt a sense of belonging within the context of shared experiences. This view accelerated once managers had deliberately collapsed the aforementioned competition and there was a defined intervention to developing shared consciousness.</p>

<p><b>Research Question 8:</b></p> <p>What has been perceived to be or observed to be organisational Transcultural Relativism factors which detract from the developing collaborative organisational culture</p>	<p>Again what have become apparent are the early characteristics and influences of excess uncontrolled competition. Which arguably has been borne from the influences of disparate HRM systems, influencing at the early stages trust? Inaccurate stories whether intentional or designed, coupled with retrenchment into older rituals and routines within the framework of self-re-enforcing norms was dominant.</p>
<p><b>Research Question 9:</b></p> <p>At the business and operational level what observed or applied interventions have been made to attempt to adapt or modifying Transcultural Relativism factors and unify an organisational culture</p>	<p>From these social actors they observed that in essence, apart from the strategic changes they felt that there was no observable defined attempt to address organisational cultural knowledge or understanding.</p>
<p><b>Research Question 10:</b></p> <p>What characteristics or influences within the emerging organisational cultural have assisted in the delivering performance or efficiency improvements.</p>	<p>The social actors asserted that the development of a shared experience coupled with the development of shared aims and objectives have reinforced a mutual sense of belonging. The shared experiences consequently develop new stories which are embedded within a newly defined set of values and beliefs.</p>

Table 8: Summary of Findings

From the above findings, I further develop the research interpretations and reconceptualization and explore the conceptual implications of the research through developing a paradigm of sense making within a triangulation framework of the three studies that were undertaken in chapter five.

#### 4.493 Section 4 Summary.

In order to address the issues raised, within the context of the research questions, it was important to develop a framework allowing for the systematic and cohesive investigation of the data that has been obtained through the range of research methods undertaken. Through the development of the analysis of the surveys, obtained from the key social actors, I have consistently and purposively constructed conceptual linkages from the theory into the praxis research, applying an informed academic lens that supports the development of triangulation in conjunction with the two other elements of the research study. Triangulation of the studies will be explored in Chapter five.

### Section 5: Chapter Conclusions.

Contained within this chapter, I have been able to fully explore and present my research findings from an exploration and examination of all three research studies, providing an opportunity to examine the research area from a contextualised and conceptualised basis. I have been able to illustrate, within the above chapter, the rationale, approach systematic methodology that was undertaken in order to develop the findings from the data. Chapter five develops a framework which allowed for the consolidation of the key findings, whilst exploring and further developing a triangulation of the findings and finally synthesising the findings to develop contextualised inferences.

The reliability of the research is assured in the development of a rigorous research methodology within a qualitative research methods paradigm of enquiry. Given the subjective and interpretative nature of the study I will not offer the view of the generalisation capability of the data (Miles and Huberman, 1994 pp. 27-28) as the practical replication of the environment will be impossible, given similar situations and environments.

I offer the opinion that the validity of the data is high as the selected coding mechanisms employed provide a multilevel method to triangulate and extrapolate data streams within the context of the research questions exists and that the construction of the research methodology aligns with the requirements of the research question. Triangulation of the harvested data (Matthews and Ross, 2010, p.53) will provide a rigorous method in ensuring quality when addressing the research questions that were identified. Triangulation by data source, offering independent measures, will afford an opportunity to cross check my interpretations and respondent verification, across a range of the displayed characteristics.

## **Chapter 5: Triangulation, Synthesising, Interpretation of the Findings and Reconceptualization of the Conceptual Framework Theory.**

The research study is based upon the premise that the research paradigm itself is to be viewed from a multi-dimensional enquiry lens. I understand and will apply the concept, which was justified in Chapter two, espousing that both reality and the acquiring of knowledge cannot merely be contained exclusively within the confines of opposing philosophical camps and that the diametrically opposed view contained within subjectivism and objectivism paradigm in fact should be considered as a continuum. The triangulation of the research data is providing flexibility to move between the two philosophical camps, carefully considering the research environment from both a rationalist and empiricist perspective and therefore examining nomothetic and ideographic characteristics.

The dominant qualitative paradigm of enquiry is employed to interpret the social world within which the research subjects inhabit in the way in which they interpret it for themselves. The development of the interpretation creates a golden thread that will link the three studies simultaneously, supporting the development of the transferability of theoretical concepts that are formed within the social sciences community framework. I acknowledge that a survey questionnaire has been employed for the purpose of study three, but the design of the questionnaire is deliberately subjective where I will interpret the questions within the social sciences framework accordingly,.

I will argue that in order to develop a level of acceptable credibility for the research that it is imperative to integrate and triangulate the findings of the research study to generate transferability concepts based upon the interpretations and perceptions. Arguably, due to my unique position within the centre of the study and coupled with my professional detailed knowledge within the environment and access to the research subjects during my period of time with the Police Service, that the systematic building of interpretation, sense making and inference making will be greatly enhanced.

Chapter five will be seminal to the construction of the thesis and will contain six sections which will systematically synthesise, develop and reconceptualise the research data, subsequently leading to the development and construction of new knowledge within this Business and Management discipline. Section one will triangulate and synthesise the relevant research data, harvested from the three research studies assessed against each defined research questions generating transferability concepts for the theory. Section two will link the triangulated research themes in order to generate a holistic subjectivist paradigm, addressing the research context, from a broad perspective through the lens of sense making and interpretation. Section three will identify and re-conceptualise the earlier identified conceptual framework acknowledging and critiquing the variances between the theoretical and praxis research. Section four will orientate and position the new knowledge that has been acquired within the defined paradigm of enquiry. Section five will develop the section summary and section six will provide the chapter conclusions.

Arguably, through creating such a structured framework, the process will afford the research study an opportunity not only to display a comprehensive and complete understanding of the research results but will also contextualise these results within a wider paradigm of enquiry. In addition, the research will seek, through the development of this section, an opportunity to not only develop inferences and interpretations but to authenticate and validate the conclusions derived from the transferability concepts. Therefore, the data and its subsequent analysis will effectively answer the research question and simultaneously provide new insights, informing academics and practitioners alike of the issues emanating from Transcultural Relativism.

Contained within this section I have outlined the context for and provided discussion opportunities with regards to what rational context I will employ to develop inferences and interpretations of the data analysis undertaken within the previous chapter. I will argue that the development of this chapter is crucial in the development of this research thesis and its subsequent credibility within the academic community.

## **Section 1: Triangulation of the Research Findings from the Three Studies**

### **5.11 Overview of the Chapter.**

The research study was based upon the premise that the research paradigm was viewed from a multi-dimensional enquiry lens. The development of the interpretation of the findings, created a thread that linked the three studies, supporting the transferability of the theoretical concepts that were formed within a social sciences research framework. Miles and Huberman (1994, p.175) argue that in order to develop a level of acceptable credibility for the research that it is important to integrate and triangulate the findings of the research study and to generate transferability concepts based upon the resultant interpretations and perceptions.

Chapter five contains six sections that presents the synthesis and reconceptualisation of the research findings and the development and construction of the new knowledge. Section one triangulates and synthesises the collective research findings that were assessed against each of the research questions and subsequently generated the transferability concept for the theory. Section two links the triangulated research themes to generate a collective paradigm, addressing the research context from a broad perspective. Section three identifies and re-conceptualises the conceptual framework, acknowledging and critiquing the variances between the theoretical and praxis research. Section four orientates and positions the new knowledge that has been acquired, whilst section five develops the section summary and section six provides the chapter conclusions.

In creating a structured framework, this process afforded the research study an opportunity not only to display a comprehensive understanding of the research findings, but will also contextualise these findings within a wider paradigm of enquiry. Additionally, the chapter provided an opportunity to not only develop inferences and interpretations but also to authenticate and validate the conclusions derived from the transferability concepts. Therefore, the findings have effectively answered the

research question and simultaneously provided new insights, informing academics and practitioners alike of the issues emanating from Transcultural Relativism.

### **5.12 Triangulation and Synthesis of the Findings of the Data.**

Matthews and Ross (2010, pp. 34-35) state that in order to develop a greater comprehension of the research paradigm and to assess perceptions and interpretations which support the development of transferability of concepts, the process of triangulation is required. Developing the context of the research through triangulation, created a focused collective lens, that supported the development of concepts when considering the range of themes that were associated with the data. Within this section I consider the data within the thematic context and will address each research theme in turn.

The conceptual framework, as identified in Appendix 4, had been developed to support the application of a conceptual theoretical lens to each thematic area. I now consider the contribution of the thematic areas through triangulation process of the data whilst identifying conceptual gaps between the espoused theoretical position and the variances identified by undertaking the praxis research. Consequently the omissions in the theory will lead to the proposition of new theoretical knowledge.

### **5.13 Research Theme 1, Research Question 1 & 2.**

Conceptual framework supportive theory:

Section one of the conceptual framework introduces the theory which is being used in order to develop a framework for addressing the proposed research questions for this section. Theoretical perspectives from both Schein (2010, pp.15-22) and Hofstede (2005, pp. 25-28) have been combined

Triangulation of the research data:

The collective data, when synthesised from the combined studies for theme one suggest that there are two distinct paradigms which have emerged from the research. These can be categorised within the following concepts:

The influences of organisational cultures upon strategic decision making is in essence inversely opposed to the influences of the characteristics of Transcultural Relativism and the continuum which is itself directly dependent upon the prevailing macro environmental conditions. Consequently the characteristics and influences of Transcultural Relativism will be proportionately variable, however, initially its impact is largely unqualified or quantified. Consequently the negative aspects of Transcultural Relativism are largely understated and amplified due to the urgency of the strategic requirements within a complex macro environmental setting.

However, within a complex and dynamic macro environmental setting, the perception of strategic change, influencing the social actors at the organisational cultural level, causes cultural retrenchment



which in turn amplifies the negative aspects of Transcultural Relativism. These characteristics appears as negative retrenchment across organisational artefacts, espoused values and beliefs as the theory suggests. Excessive competition, retelling of social stories and re holding on to existing artefacts became a constant theme across the research.

What the data eluded to was a dilution of comprehension by the social actors at the organisational cultural level of the dynamics of corporate strategy and that mutual organisational myopia of strategic intent became apparent when applying a lens from other studies. The delayed comprehension at the meso level of the influences of organisational cultures and the manifestation of Transcultural Relativism, had been consistently highlighted as an issue within the collective data. This indicates that whilst cultures at both the corporate and organisational levels were considered for the type of collaborative partner, limited consideration to the development and influences of collaborative cultures occurred at the meso levels. The data indicated that the subsequent manifestations of Transcultural Relativism, from the strategic level, were not fully appreciated and that these effects cascaded throughout the cultural levels of the organisation, manifesting across a diverse set of behaviours. The corporate instigation of a significant organisational disequilibrium, formed a strategic cultural shock causing social actors at the organisational cultural level to retrench back into established individual and group cultural norms.

Theoretical variance observed from the praxis research:

The praxis research identified a gap in the conceptual theory where the concept of Transcultural Relativism had not been recognised or considered and that the manifestations of Transcultural Relativism emerge at the organisational cultural level, What became apparent was the context of macro environment conditions and the role this played within the pace of the collaborative venture and therefore Transcultural Relativism should also be considered against the paradigm of timing and characteristics of the macro environment. I will argue that the manifestations of Transcultural Relativism are largely determined through the effects of the prevailing macro environmental pressures, however these are in essence key drivers for cultural formation and development within collaborative ventures.

#### **5.14 Research Theme 2, Research Question 3 & 4.**

Conceptual Framework Supportive Theory:

Section two of the conceptual framework introduces the theory which is being used in order to develop a framework for addressing the proposed research questions. Theoretical perspectives from both and Lewin (1947, pp.2-12) have been combined.

Triangulation of the data:

By applying the triangulation lens to this theme I suggest that identified cultural characteristics at both the corporate and organisational level inform and influence the development of the emerging collective organisational cultures and that collective consideration of all of the elements of the model are required once strategic change is enacted I suggest that due to the complexity of the

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development and the characteristics of the change, coupled the exigencies of the change itself, that three main consequences have occurred.

- Corporate myopia regarding the consequences of organisational cultural integration, is initially a by-product of strategic intent based upon macro environmental timings.
- Consequently management defined process at the meso level and the wider perception of organisational cultural intervention is limited and largely superficial
- Social actor retrenchment and the re-enforcement of existing values and belief systems amongst a wider set of exhibited behaviours is based upon tribalism and therefore at an early stage of the collaboration social actor responses are generally predictable and negatively influence performance and Transcultural Relativism.

At the initiation stage of the collaboration, the cultural Infection of stakeholders at the organisational cultural levels, I will suggest, is not effectively achieved and that the manifestations and effects of Transcultural Relativism have not been identified at the meso levels. The findings allude to a conclusion that from both the organisational and corporate cultural levels the organisation does not perceive or appears to comprehend aspects of Transcultural Relativism.

The mutual existing cultural baselines provided a practical initial foundation from which to consider emerging influences of Transcultural Relativism. The initial emergence of the phenomenon of cultural retrenchment arguably amplified both the sense of belonging at the design managed and self-selection levels through mutual shared experiences as a catalyst of organisational disequilibrium. The three studies were able to consistently identify elements of visible mutual artefacts that were initially easy to read and through cultural retrenchment, the social actors at the organisational cultural level encoded these elements through their perceived tribal lenses.

I will argue that institutional myopia existed at the meso levels with regards to understanding Transcultural Relativism and that high level engagement with cultural issues is at the superficial and allowing largely for the organic development of organisational cultures. I will further argue that at the corporate level the strategic drive initially forced the development of work practices which have set cultural retrenchment. Consequently, cultural aspects such as artefacts, new and emergent behaviours and changes in rituals routines were not translated in developing espoused values and beliefs that were able to transcend into underlying assumptions. I will further suggest that in not developing a framework, allowing for the infection of organisational cultures manifestations of Transcultural Relativism occurred for much longer than was necessary.

Theoretical variance observed from the praxis research:

A gap in the literature exists when examining the context of police back office function collaborations. In combining theoretical frameworks I argue that cultural infection does not necessarily follow the espoused theory and that culture is perpetuated through group infection. The infection process is immensely complex and arguably you would reason that where organisations collaborate, that

possess similar cultures, the cultural infection process should be relatively easier when considering the visible artefacts and the espoused values and beliefs and the observable underpinning underlying assumptions. However, what was observed and again adds to the literature in this area is that organisational cultural retrenchment occurs and a cultural management framework must be developed. Therefore, I will argue that the influences of Transcultural Relativism are in fact exponentially amplified due to initial cultural retrenchment and that a strong sense of belonging to existing artefacts, deter cultural infection where there is limited opportunity for shared experiences

### **5.15 Research Theme 3, Research Question 5, 6, 7 & 8.**

Conceptual Framework Supportive Theory:

Section three of the conceptual framework introduces the theory which is being used in order to develop a framework for addressing the proposed research questions. Theoretical perspectives from both Schein (2010, pp.15-22) and Hofstede (2005, pp. 25-28) have been combined.

Triangulation of the data:

The research purpose of theme three was to explore the concepts of how each organisation mutually viewed their respective cultures, at the organisational cultural level. From this position the findings further explored what the social actors believed to be both positive and negative elements of cultural relativism from their own frames of reference.

Through triangulation of the research studies, what has become apparent is within these types of collaborative ventures, cultural identity and initial cultural baselines have almost an identical yet mutually exclusive paradigms. What has emerged illustrates that observable cultural artefacts share a common perspective through a great national frame of reference context. This commonality manifests itself through the development of common national aims and objectives coupled with requirements around symbolism and in many cases through the consistent interpretation and understanding of organisational semantics through adaptation and application of organisational coding systems.

However, whilst there is a national frame of reference, locally, organisational cultural dynamics generally, within collaborations, lack shared history and shared experiences that do not reinforce cultural norms or values and beliefs. The social actors perception of mutual cultures, whilst initially based upon an assumption of homogenous elements have in fact divergent cultural traits which are ultimately based within an evolutionary framed paradigm which and at the organisational cultural level is difficult to ascertain specific factors that re-enforces cultural myopia and therefore a retrenchment into existing cultural behaviours and norms.

The cultural distortion creates Transcultural Relativism characteristics which manifest in the retelling of stories that reinforce a sense of belonging and the emergence of established cultural heroes help social actors to restate their own cultural identity. Consequentially the social actors, unless supported through a continuous and applied management defined cultural support mechanism from the meso

level will create new and amplify perceptions from observable variances in cultural baseline. However, variance within the cultural baseline is amplified to a higher degree and the characteristics influence to a greater extent when social actors are restricted either formally or informally in attempting to understand mutual organisational cultures in the way in which social actors perceive these for themselves.

What became apparent from the research was that when changes are made at the meso level, in an attempt to create a framework influencing espoused values and beliefs, these organisationally driven interventions are initially rejected by the social actors, and therefore shared underlying assumptions which may support the development of the emergent cultures do not form.

As previously identified a wide range of elements and characteristics have been identified and established within this research that identifies from a social actor's perspective what they perceive to be contributors to both positive elements and negative elements of Transcultural Relativism. These have been summarised previously and will be explored within the sense making section

Theoretical variance observed from the praxis research:

I will support the view that very little has been researched regarding how and what mechanism exists for mutual organisations to be able to view and understand each other's respective cultures. I have employed a theoretical lens based upon the four organisational layers and have extrapolated these over the two participating organisations. I have determined that within the context of the research that mutual organisations cultures were largely unable to view and comprehend each other's cultural position at the organisational cultural levels and that cultural infection could have been developed further as part of the strategic planning process. The influences of Transcultural Relativism will be significantly reduced if organisations comprehend the complexity and scale of the relationship connections and how culture is transmitted through these connection as clearer cultural blockers are being created unintentionally, largely through the recounting of inaccurate stories and lack of transparency within corporate and organisational infrastructures and strategic posture.

#### **5.16 Research Theme 4, Research Question 9.**

Conceptual Framework Supportive Theory:

Section four of the conceptual framework introduces the theory which is being used in order to develop a framework for addressing the proposed research questions. Theoretical perspectives from both Schein (2010, pp.15-22) and Hofstede (2005, pp. 25-28) have been combined.

Triangulation of the data:

The findings highlighted that the concept of organisational change for many stakeholders, whilst formulated at the strategic levels, was generally not understood. The concept of the drivers for change were clear, however, the methodology and implementation of the collaborative change and therefore the disequilibrium initiated from the strategic level, meant that interventions from the meso organisational levels to facilitate organisational cultural development were largely missing.

Subsequently meso level attempts to ameliorate Transcultural Relativism, were either delayed or were largely insignificant, considering the scale of Transcultural Relativism and therefore the process was largely underestimated.

The application of the change process brought about a massive disequilibrium and generated cultural shock for the social actors at the organisational cultural level. The findings at the corporate and organisational cultural levels indicates that the “rules of the new game” were not initially being accepted by the social actors, limited opportunities for social actors to be able to understand each other’s cultures. Subsequently the social actors were restricted in developing their own cultural and organisational norms. It was noticeable that the collective findings highlighted that excessive competition at this stage emerged as a consequence and manifestation of negative Transcultural Relativism.

However, the studies highlighted that where there were early attempts to develop shared sense of belonging, either at the virtual or co-location levels across the collaboration, through shared aims, objectives, values, signs symbols, the social actors rejected these which consequently accelerated the influences of Transcultural Relativism. Where there is also an early appointment of a unified head with processes and procedures that developed clear lines of authority and control, the social actor’s perception from both sides of the collaborative venture was viewed as a capitulation of their respective levels of authority and sovereignty, coupled with a sense of loss of belonging. This effect was largely unnoticed at the strategic level due to governance and satisficing issues where the social and therefore their mutual cultures became further entrenched and culturally adverse.

Theoretical variance observed from the praxis research:

Where elements of the influence of Transcultural Relativism were observed, the characteristics were very much amplified where senior management, at the strategic levels created the collaboration of equals. Consequently as a by-product of this type of collaboration, significant hegemony issues emerged where satisficing and a lack of transparency fuelled the creation of largely inaccurate or miss informed stories, by the social actors at the organisational cultural level. Consequently these stories pervaded from false truth into unsubstantiated folklore allowing for the retrenchment of cultures and not the expected infection.

#### **5.17 Research Theme 5, Research Question 10.**

Conceptual Framework Supportive Theory:

Section five of the conceptual framework introduces the theory which is being used in order to develop a framework for addressing the proposed research questions. Theoretical perspectives from both Schein (2010, pp.15-22) and Dawkins (2006, pp.192-201) have been combined.

Triangulation of the data:

The three research studies have effectively informed the research within this area by delivering data which can be arguably be described as homogenous, informing the issues from a generic perspective

whilst in focused view can also be characterised paradoxically as heterogeneous. Effectively, through stratifying the research studies a parallax view from the strategic level, whilst echoing an understanding Transcultural Relativism, is only effectively partially cognisant of the emergent influences which are visible at a higher resolution at cultural subgroups.

At the strategic level the performance reduction, whilst expected, was not effectively mapped for its magnitude and the data illustrates that culturally through lack of high level cognisance of cultural tensions the expected performance outcomes were not initially met. Comprehension of performance influences and requirements, at the different cultural and cross cultural levels through the asymmetrical and stratified paradigm of social actor perspective of mutual cultures within the macro environment, was not fully addressed.

Subsequently, what the data alluded to at the strategic level, was that characteristics of Transcultural Relativism, initially were not fully comprehended. Consequently the stakeholder self-selection of cultural factors coupled with retrenchment into cultural norms proved to extend the time factors for the delivery of improved organisational performance. What was evident within the study was that organisational behaviours, not only initially could be described as cultural bound, were also effectively in cultural shock inducing a retrenchment within established cultural norms and patterns of existing behaviour.

Theoretical variance observed from the praxis research:

Excessive competition derived from cultural retrenchment was a major factor as a negative Transcultural Relativism element which permeated through the levels of both collaborating organisations. The influences of introducing disequilibrium actively increases the negative context of Transcultural Relativism and the magnitude of change exponentially influences how mutual cultures are viewed and how in essence the lack of cultural infection can occur as the conduits for cultural infection and now very much restricted based upon existing underlying assumptions. Consequently the expected performance improvements are subdued and suffers from a lack of mutual cultural cognisance.

#### **5.18 Research Theme 6, Research Question 2.**

Conceptual Framework Supportive Theory:

Section one of the conceptual framework introduces the theory which is being used in order to develop a framework for addressing the proposed research question which has emerged from the data. Theoretical perspectives from Schein (2010, pp.15-22) has been considered

Triangulation of the data:

The concept of virtual co-location became an emergent theme from within the strategic decision making process at the meso level and was created as part of the subsequent realignment of organisational structures within the collaboration. The findings from the studies, when triangulated, highlighted that the social actors who inhabit virtual co-location environments consistently displayed

a range of Transcultural Relativism characteristics at the organisational cultural level characteristics, manifesting themselves in the following contexts.

The social actors from both sides of the collaboration had difficulty in assessing each other's mutual cultures, especially at the organisational cultural levels. Consequently, it was observed that their retrenchment back into their existing mutual cultural norms, values and belief systems and established behaviours was at a significantly higher degree when compared to those social actors who were part of a joint co-location. The re-enforcement of artefacts that were derived from their mutual sense of belonging to a home forces and their exclusion from obtaining shared experiences followed the pattern as per De Certeau (1984, p. 6-10) where the localised group made of the cultural artefacts as they wanted but not in the context as they were intended by the collaborative partners.

The findings suggest, as per Van Maanen (1988, p.93) that initially a divergent native model forms as a deviation from the established cultural pathway, where cultural artefact development at the sub conscious level assisted through the creation of localised language and the localised self-reinforcement of micro cultures, provide a differing and opposing view of Transcultural Relativism. In essence this provides a type of organisational dynamic instability as the influences or self-reinforced tribalism accelerates cultural development beyond that of the established cultural levels of engagement within the collaborative partnership.

Theoretical variance observed from the praxis research:

The theoretical lens used to frame this theme was based upon Schein (2010, pp.319-320) observing organisational cultural development, especially the development of cultures in observing how social actors create and apply artefacts, espoused values and beliefs that support their underlying assumptions. I will suggest that very few studies have observed the influences and impact of Transcultural Relativism. Arguably, I have determined that the theoretical position employed is incomplete and therefore a gap in the knowledge existed, within the existing literature, where the theory has not been applied to a collaborative venture especially where multi-site operations occur and cultural development and the influences of Transcultural Relativism observed..

### **5.19 Research Theme 7, Research Question 8.**

Conceptual Framework Supportive Theory:

Section three of the conceptual framework introduces the theory which is being used in order to develop a framework for addressing the proposed research question which has emerged from the data. Theoretical perspectives from both Schein (2010, pp.15-22) and Hofstede (2005, pp. 25-28) have been combined.

Triangulation of the data:

The findings presented across the three research studies offered differing views from the social actors concerning their perceived importance of their application and use of social media. Social media was thought to be used to engage in negative storytelling, by social actors at the organisational

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cultural levels, beyond the control of management designed cultural processes employed at the meso levels. This activity was considered to negatively influence existing values and belief systems and therefore influence behaviours by negatively portraying how each collaborative partner's culture was viewed and therefore social actors reacted creating manifestations of Transcultural Relativism.

Interestingly very little data exists to support this perception. The data had indicated that whilst some senior leaders felt that social media was being employed to perpetuate stories beyond the usual boundaries of both corporate and organisational culture, no evidence existed that this was the case, However, there is a high degree of probability that social media was being employed by the social actors and that further research in this area is required.

The inconclusive data in this section eludes that the influences of social media has the ability to influence culture, at the organisational cultural levels, beyond both organisational and corporate defined management processes. Arguably, group socialisation does now extend beyond existing meso controls and that the comprehension and cognisance of the social actors creates inaccurate storytelling that reinforces existing artefacts and values and belief systems. Therefore from a collective group socialisation becomes more difficult and that loyalties and allegiances to old established belief systems influences the development of Transcultural Relativism.

Theoretical variance observed from the praxis research:

What became evident when evaluating the research findings, against the theoretical elements, was that social media has the potential to exponentially create and perpetuate negative or false stories created by the social actors, based upon unfounded espoused values and beliefs. These stories could be quickly replicated and multiplied with little or no redress capability from an organisational perspective. In essence the replication time and the assimilation of the social actors to an espoused position was largely based upon their own unqualified position which in essence created an emerging dynamic of cultural extension and a sense of belonging to fictional paradigm. Consequently I will argue that organisational cultural development theory needs to be extended to include self-selection of espoused values and beliefs through shared experiences gained from a tripartite relationship beyond the established work boundaries

#### **5.191 Research Theme 8, Research Question 1 & 2**

Conceptual framework supportive theory:

Section one of the conceptual framework introduces the theory which is being used in order to develop a framework for addressing the proposed research question which has emerged from the data. Theoretical perspectives from both Schein (2010, pp.15-22) and Hofstede (2005, pp. 25-28) have been combined

Triangulation of the data:

The data presented in theme one demonstrates that organisational culture and its influence in the development of strategy, is dependent upon the turbulence and pace of the macro environmental factors prevalent at the time of collaboration.

When triangulating the findings within this theme, it is apparent that the three studies provide a parallax view with regards to local perception and interpretation of the strategic intent and that this emergent theme evolves with differing perceptions of the influences of Transcultural Relativism at the both the corporate and organisational levels.

From a Transcultural Relativism perspective the level of disequilibrium facilitated, at the organisational cultural level, a retrenchment by the social actors into their mutual existing cultural norms where perceived corporate satisficing, in the form of perceived acquiescence of sovereignty, within a so called partnership of equals, initially created the manifestations of inaccurate storytelling. These negative stories by the social actors, lead to a strengthening of mutual value, and belief systems that negatively and falsely distorted underlying, therefore ultimately strengthening the social actors sense of belonging. From a performance perspective it could be argued that this is more manifest when compared to a collaboration of organisations where there is a clear victor / vanquished environment, (Korsgaard, 1995, pp. 60-84).

Theoretical variance observed from the praxis research:

From a theoretical perspective theme eight has emerged as a consequence of the triangulation of the data from the three research studies but differs from theme one which investigated the linkages of culture and strategy, theme eight has employed theory to investigate the consequences of the strategic decision post implementation and the gap in the theory from the characteristic and manifestations are evident. I will argue that the current theory does not link the development of organisational cultures with the influences of organisational satisficing therefore causing cultural retrenchment and influencing mutual organisational cultural perceptions and infection and consequently creating and amplifying negative aspects of Transcultural Relativism.

## **5.192 Research Theme 9, Research Question 2.**

Conceptual Framework Supportive Theory:

Section one of the conceptual framework introduces the theory which is being used in order to develop a framework for addressing the proposed research question which has emerged from the data. Theoretical perspectives from Schein (2010, pp.15-22) has been considered

Triangulation of the data:

The data from all three studies indicate that organisations are not only culture bound but that the entrenchment of culture permeates organisation, when a disequilibrium is applied, especially at the organisational cultural level. Where there are collaborations, organisational culture will play a significant role in the performance and success of the venture. What the research has indicated is that where there is collaboration of unequal's the influences of Transcultural Relativism will be less,

facilitating improved performance and efficiency gains sooner, as organisational cultural inertia as per Korsgaard (1995, pp. 60-84) is reduced.

Social actors did perceive Transcultural Relativism in both moral and competitive terms. The findings suggest that social actors at the organisational cultural levels, revert back to their associated baselines for their assumptions where there are no absolute criteria for judging whether how low or noble their partner's organisational cultures is. From an organisational cultural perspective, divergent views emerge, until cultural infection occurs. The data at the strategic level suggest that the perception of cultural "sheep dipping" at the corporate cultural level did not occur. I will argue that as retrenchment within existing cultural norms commenced, that the development of affective trust from a designed management perspective becomes central to the amelioration of negative cultural factors within collaborations of equals.

Theoretical variance observed from the praxis research:

Theme nine emerged from a theoretical perspective suggesting that a range of democratic humanistic value based systems at the point of strategic decision making were either overlooked within the change management process or were not considered with regards to their impact upon developing positive Transcultural Relativism characteristics. I will argue that within the context of this research, where the theory deviates, is its perceived comprehension of morale of staff and its influence upon the organisational cultures at a point where it is contextualised to the requirements of the macro environment and the exigencies of change. In essence the massive disequilibrium of change had an inverse disproportionate effect upon the negative aspects of Transcultural Relativism and again eludes to a revision of Lewin (1947, pp.2-12) theoretical position. Consequently I will argue that the within the context of collaborative ventures the change process is not fully as Lewin (1947, pp. 2-12) suggests.

### 5.193 Section Summary.

Section one has distilled the key research points and attempted to synthesis the three research studies in order to highlight the aspects of new knowledge that has been gained through undertaking the research. Tables 9 and 10 identify Transcultural Relativism elements observable from within the context of the research.

Characteristic	Manifestation
Retrenchment into mutual cultures	Resistance to acceptance of corporate cultural change
Excessive competition	Rate busting and chiselling evident, reduction in performance
Inaccurate storytelling	Reinforcement of existing cultures whilst framing inaccurate cultural stories

Distortion of organisational reality	Social actor perception and realisation of the organisational reality
Entrenched espoused values and beliefs	Inaccurate self-re-enforcement of outdated values and beliefs
Organisationally bound underlying assumptions	Cultural myopia through no recognition of mutual cultural benefits.
Emotional endowment	Social actors hanging onto symbolism and values which are outdated
Influence of organisational heroes	Cultural leaders reinforcing inaccurate organisational paradigm
Organisational history	Social actor parallax and distortion of cultural history
Strategic cultural myopia	Unwillingness to engage with cultural partners and understanding of their behaviours and history framework
Virtual co-location	Duality of cultural norms, values and beliefs.

Table 9: Identifiable Characteristics of Negative Transcultural Relativism

Characteristics	Manifestation
Defined organisational structure	Rallying point culturally for new and existing staff
Early shared experiences	Breakdown of mutual trust systems
Sense of belonging	Reinforcement of psychological needs
Defined performance framework	Provides cultural sense of purpose
New staff	Devoid of any cultural knowledge

Table 10: Identifiable Characteristics of Positive Transcultural Relativism

Section two will now explore conceptually how the synthesis of the results develops within the broader academic context and the wider business environment

## Section 2: Interpretation and Sense Making of the Findings.

Section one afforded an opportunity to further develop the academic and conceptual theoretical positioning of the findings of the three research studies. Within this section I now provide the research study with further conceptual understanding of the research findings.

I commence by restating that the conceptual framework was developed to provide academic support to research undertaken within the police environment. I will argue that whilst the conceptual

framework is grounded within this research paradigm, the characteristics and manifestations of this type of framework can be applied within similar public sector and local government organisations. Therefore, I will argue that the level of credibility will allow for the transferability of the associated, practical, theoretical and academic concepts accordingly. However, due to the subjectivist and interpretivist paradigm, generalisations created in the model cannot be substantiated.

The combined research findings will now be contextualised in order to finalise the conceptual positioning of the research outcomes and define parameters within which the context of the research outputs can be transferred. Interpret

The prevalence and influence of Transcultural Relativism, within the context of this research, and the underpinning theoretical and academic frameworks, have supported the conceptual positioning of Transcultural Relativism, affording an opportunity to further develop and apply the research findings from a practical sense making perspective.

I will argue that the development of the conceptual framework, with its supportive academic theory, confirms the existence of Transcultural Relativism and that when assessing the characteristics and influences of Transcultural Relativism what has been consistently supported throughout the research is the manifestation and development of Transcultural Relativism as a consequence of corporate strategy decisions.. The strategic engagement across the mutual collaborative partners initiates the commencement of the perception and interpretation of mutual cultures, especially at the organisational cultural level with emergent frames of reference from both meso and micro levels. This multifaceted paradigm is dependent upon the following:

What are the prevailing context and characteristics of the wide macro environment and the associated drivers and influences contained, coupled with the respective associated pressures, at the point of collaboration? Transcultural Relativism characteristics emerge dependent upon the scale of the disequilibrium applied from a meso level perspective, which in turn correlates to the scale and scope of the wider macro environment conditions. In this case collaboration was being undertaken in response to a strengthening of a Neo-Liberal position by the incumbent government in an attempt to reduce the size of the public sector, within a second wave of New Public Management ideology.

The Identification and development of the type of collaborative arrangement coupled with the choices of collaborative partners will initiate and define the type of Transcultural Relativism response from social actors across their perceived frames of reference. The influences of Transcultural Relativism is therefore dependent upon a paradigm of the stature of partners where dynamics of equal partners need to be considered against a paradigm of a victor / vanquished relationship (Korsgaard,1995, pp. 60-84).. The concept of cultural competition relative to collaborative ventures in context to partnership arrangements is a key driver in cultural retrenchment.

The organisational cultural baseline when viewed against artefacts, espoused values and beliefs, Schein (2010, pp.15-22), within this type of collaborative arrangement compared to collaborative arrangements with organisations operating outside of this sector will also contribute to the negative development of Transcultural Relativism characteristics through their mutual institutional cultural parallax views. The degree of the post strategic organisation change, Lewin (1947, pp.2-12) initiates a disequilibrium, leading to, as Hofstede et al (2005, pp.384-387) eludes to, acculturation. However this model is incomplete as social actors do not commence their cultural journeys at the same start point and therefore are effected by the disequilibrium on an individual basis.

Consequently, the disequilibrium creates an environment where a retrenchment by the social actors into their established norms, patterns of behaviours and value and belief systems occurs. This response is dependent upon both the level of strategic turbulence coupled with the choice of collaborative partner that consequent create the level of disequilibrium.

These two variables ultimately form key drivers which frame Transcultural Relativism characteristics. These meso level forces arguably determine and frame both the levels of the defined managed approach and response at ameliorating the influences of Transcultural Relativism. This action from an involuntary perspective both intentionally and unintentionally fuels the organisational cultural development and develops the mutual lens as to how the collaborative partners view and therefore judge their mutual cultures from the stakeholder cultural self-selection perspective. However, an organisational myopic cultural lens regarding the negative influences of Transcultural Relativism is largely and unintentionally developed by the social actors at the meso level and becomes a consequence of the two key drivers identified above.

Dependent upon the level of organisation disequilibrium the infection of culture across the newly engaged organisation is inadvertently delayed and the organisational cultural characteristics develop along a divergent route from a defined management perspective. I will argue that through the development of social media, that a revision of Lewin (1947, pp.2-12) is required as the extension of culture now extends beyond the meso level and that in essence the organisational culture can only be attempted to be refrozen at the meso levels. Subsequently, initial performance expectations of the collaboration are largely overestimated as cultural retrenchment occurs, therefore projected performance gains lessened by the limited formal and informal opportunities for social actors at the organisational cultural level, to perceive and understand each other's cultures in the way in which they perceive it for themselves.

The transmission of organisational cultures and therefore the construction of new frames of cultural reference at both the corporate and organisational cultural levels by the social actors the subsequent infection of cultures, only commences once existing artefacts, espoused values and beliefs and underlying assumption are challenged through the development of organisation systems generating a sense of shared belonging through developing share experiences and a range of artefacts that are acceptable to the social actors. However, through the infection or spread of inaccurate and at times

deliberately false constructs the reinforcement of inaccurate stories and re-interpretation subsequently distils the cultural vision.

The development of virtual colocation of the collaborative partnerships adds an interesting paradigm where the influences of mutual cultures initially frame localised cultural norms, however, where remote working occurs paradigms of cultural development framed from unified localised factor diverge and develop at a disproportionate rate when compared to the prevailing organisational culture. This aspect subsequently distorts the influence of cultural assimilation and requires further research as the pattern of behaviour generally follows De Certeau (1984, p. 6-10), however there appears to be a greater readiness to adapt to new artefacts hastening a wider sense of belonging.

The time based characteristics and influences of Transcultural Relativism follow a continuum which decays, as organisational cultures adapt and assimilate cultural elements to their own needs, during an undefined time frame. Therefore, the higher degree of meso defined intervention and amelioration of stakeholder cultural self-selection the faster the mutual cultural infection will occur.

The following influences were identified from the research as characteristics in ameliorating Transcultural Relativism:

- Prevailing conditions in the wider macro environment create an atmosphere within which collaboration takes place. When there is turbulence in the macro environment manifestations of Transcultural Relativism become amplified.
- Strategic decisions concerning collaborative partner choice influence Transcultural Relativism. Where there is no formal or informal mechanism for social actors to view their mutual partner's organisational cultures in the way in which they view it for themselves, social actors will engage in cultural retrenchment.
- The strategic planning process must include an organisational cultural development framework affording opportunities for social actors to be able to understand each other's cultures.
- Unifying the newly joined collaborative sections with collective and joint management structures.
- Developing shared experiences at both the corporate and organisational cultural levels.
- The development of defined and collective aims and objectives supports the development of shared experiences.
- The creation of shared artefacts with acknowledgements to the previous mutual cultural influences, will induce a greater sense of belonging.
- Development of trust based democratic systems.

These elements are not presented in an attempt to develop an exhaustive list of influences upon Transcultural Relativism but a qualified assertion of the key points which have displayed the most influence.



### **Section 3: Reconceptualisation of the Conceptual Framework.**

Chapter two highlighted a range of theoretical and academic concepts that supported the development of a conceptual framework which subsequently has informed both the research methodology and the interpretation and understanding of the data from the research studies. At this point I will acknowledge the contribution that the conceptual framework has made within the context of the research, but given the identified variances that the praxis research has identified within the conceptual framework, it is appropriate to reconceptualise the initial framework as arguably the supportive existing literature is not as conclusive or as focused as originally determined.

I proposed that it was appropriate to develop and employ a blend of theoretical considerations in order to frame the research in the absence of one established theoretical proposition. The literature review identified that whilst theoretical concepts regarding organisational cultures existed no theory existed regarding the influences of Transcultural Relativism within the confines of the Police Service, especially back office functions. In applying the theoretical hybrid concepts, I identified theoretical gaps supporting the development of new knowledge within this subject area. The original framework gave a wide perspective of established or expected characteristics and behavioural traits that were applied and subsequently variations from the established theory have been identified.

Schein, (2010, p.15) proposes that organisational cultures can be viewed through three lenses, in reconceptualising this framework, the theory can be further extended when applied to this particular research environment. I propose that three new elements must be added to the concept of organisational cultures within the context of collaborations and the influences of Transcultural Relativism. In addition to the concept of artefacts, espoused values and beliefs and underlying assumptions consideration must be also given to organisational cultural development framework, macro strategic positioning of collaborations and a cultural engagement continuum.

The work of Lewin (1947, pp.2-12) as part of the original framework needs revision. The context of cultural change through the introduction of disequilibrium is incomplete within this specific paradigm and I will propose that in essence if this theory is to be applied an additional dimension of “cultural shock” will need to be considered. The theory itself does not consider the wider context of acculturation, (Hofstede et al, 2005, pp.384-387) and therefore does not consider that the social actors at the organisational cultural level will commence their cultural journeys from differing start point and therefore will influence a wider cultural retrenchment.

The research has identified that elements of game theory have been observed across the research studies, and that simultaneously both collaboration and defection is an observable behaviour of the social actors at the organisational cultural level. These characteristics transfer themselves through adding an unusual dimension to the development of organisational cultures in the channelling and distribution of stories, with their associated influences upon the social actor's behaviours, with the reinforcement of existing values and beliefs. Furthermore the concept of meme theory, Dawkins

(2006, p.193) requires revisiting within the context of the original framework. The research highlighted that a key theme was the development of stories either factual or misleading (intentionally or unintentionally) by the social actors. What was not part of the original research is why social actors choose to recount certain stories and how these become embedded within their evoked set. Arguably social media now perpetuates the development of memes beyond the confines and control of the meso level and consequently the theory needs to be revised to include both social actor and meso designed conduits for story creation, which in turn either supports or degrades the influence and effects of Transcultural Relativism.

Additionally, I have determined that there are further developing theoretical concepts indicated as part of this research within this subject area that would form future research projects. Consequently, I would argue that whilst the original conceptual framework supported the research process I would now concede that by reconceptualising the conceptual framework and I propose that the reconceptualization process has been necessary in order to develop aspects of new theory within this subject area.

#### **Section 4: Confirmation and Statement of New Knowledge.**

The research study has been designed to examine and explore a very real business issue from both a praxis and theoretical lens allowing for the development of subjectivist assumptions. By completing this study, I identified that there was a considerable gap in the knowledge within in the field of the Transcultural Relativism, specifically its influences and effects within police back office collaborations and subsequently this research has contributed new and original knowledge to this field of business and management. By completing this research study I have been able to identify and promote theoretical and practical concepts that will transcend public sector organisations in similar environments.

I propose that specifically, new knowledge has been generated from the gap in the theoretical literature or by extending existing literature into a new paradigm. Consequently, to provide clarity to the research project and fully addressing the research questions I will now restate the aspects of new knowledge that have been generated:

The characteristics and influences of Transcultural Relativism manifest as a consequence of a disequilibrium being applied from the meso level. The level of disequilibrium applied is affected by the macro environment factors influencing the organisation and therefore in turn proportionately influences the manifestations of Transcultural Relativism. I will propose that Lewin (1947, pp.2-12) does require some revision as the disequilibrium creates cultural retrenchment and therefore unfreezing of the cultural position is initially delayed.

Additionally I proposed that Hofstede et al (2005, pp.384-387) requires revision as the research has identified that not all social actors commence the acculturation process from the same points and that the scale of the disequilibrium will induce varied cultural responses from the social actors at the

organisational cultural levels inducing negative Transcultural Relativism. Consequently Hofstede et al (2005, pp.384-387) requires revision, specifically when considering the scale of disequilibrium applied, the existing cultural orientation of the social actors and the response of the social actors to the scale of the disequilibrium.

Finally, I propose that Schein (2010, pp.15-22) requires revision as the research has indicated that considerations of Transcultural Relativism should be made as the retrenchment of the social actors back into their established values and belief systems, supported by their by their established artefacts is a behavioural context that will negatively generate Transcultural Relativism. The inability to view collaborative partners cultures in the way in which they view this for themselves is largely and the formal and informal mechanisms to achieve this is largely missing from the literature

The research identified four main negative influences of Transcultural Relativism.

1. Negative influences of Transcultural Relativism manifest as cultural retrenchment, social actors at the organisational cultural levels use existing artefacts and values and belief systems to makes sense of the disequilibrium and therefore the retrenchment reinforces previously held underlying assumption and values and belief systems.
2. Social actors on both sides of the collaboration were observed to initially reject attempts from the meso level to impose a range of artefacts. The development of shared signs and symbols coupled with rhetoric and behavioural position of the social actors at the corporate cultural levels was rejected in favour of developing artefacts and values and beliefs from within existing values and belief systems. Consequently social actors were adapting elements of won and mutual cultures for their own use, reinforcing attempts in trying to make sense of the disequilibrium.
3. Social actors, when retrenched into their existing organisational cultural frameworks engaged in excessive competition which was observed and recognised in the study to be destructive and subsequently was viewed by the social actors which created a higher degree of cultural retrenchment than existed prior to the observable competition.
4. Negative storytelling by the social actors was an observable characteristic and manifestation of Transcultural Relativism form both sets of collaborative partners. Initially the storytelling helped the social actors to come to terms with the disequilibrium but then quickly moved into the values and beliefs and subsequently the underlying assumptions of the groups. This in turn created mistrust and lead to further cultural retrenchment.

From the commentary listed above I conclude that this study has evidenced its contribution to the development of new knowledge within the field of organisational culture and collaborative ventures.

## **Section 5: Summary of the Conceptual Positioning of the Research.**

Chapter five was developed to create a framework within which the synthesising of the findings, leading to the development of new knowledge within the context of Transcultural Relativism in police back office functions under section twenty three agreements, can take place. The framework builds upon the data extracted from the three studies and has systematically synthesised academic theory and the praxis research, allowing for the development of the transferability of key concepts.

In order to facilitate the development of a focusing lens, through which to interpret the paradigm, I employed triangulation initially to link the research studies in order to conceptually develop a framework of comprehension. The framework, by applying triangulation and synthesising of the data and developing associated theoretical concepts, has allowed me to reconceptualise the findings and propose new knowledge within this subject area.

At the commencement of the thesis I identified that the research that was being undertaken was based within an interpretivistic paradigm. Consequently, the credibility of the research, compared to research within the natural sciences, will not contain a high confidence level. However, it could be argued that through the considered development of the research strategy and the rigour applied both within chapter four and chapter five, I have developed framework allowing for the transferability of the new knowledge in the validity of the data obtained when assessed against the research questions. Therefore, I propose that the new knowledge that has been obtained from within the research paradigm is original and extends current academic theory and practice

## **Section 6: Conclusion of the Analysis and Conceptual Positioning of the Research.**

The overarching aim of this research study was to undertake an investigation into the prevalence and effects of Transcultural Relativism in police back office collaborative ventures linking into a conceptual framework developed to support the research process itself. Throughout the analysis and reconceptualisation chapters I consistently employed a systematic and credible framework for the examination of the findings. I propose that the original conceptual framework has now been effectively reconceptualised and the resulting gap analysis has been able to identify, add and further extrapolate new knowledge within this subject field. The emerging framework and its subsequent considerations have developed new knowledge.

My research has identified that in essence very little literature has been developed regarding the influences of Transcultural Relativism characteristics. I propose that that this phenomenon has largely remained unnoticed from a theoretical and praxis perspective and consequently due to organisational myopia collaborative ventures within the police service could be described as organisationally suboptimal as deeper consideration of Transcultural Relativism elements and their consequential management will bring about significantly improved efficiency, productivity and

utilisation gains as cultural infection has been somewhat been distorted and left unmanaged at the organisational cultural levels. My research has systematically provided findings which has extended the work of Schein, Hofstede, and Lewin into the police collaborative environment for the first time. The research study itself has further developed conceptually and practically new considerations within this business related discipline and I propose that my research will have extended consequences for organisations within the public services.

Chapter six will now explore and develop the research holistically, placing the research outcomes within the context of the identified environment, whilst affording an opportunity to reflect upon the research process itself and the subsequent epistemological and ontology contribution that the research will make within the wider research community, business sector and the potential to undertake further research within this subject field.

## **Chapter 6: Reflections and Reflexivity Within the Research, Future Potential Research and Conclusions and Recommendations of the Study.**

### **Section 1: Reflections upon the Research Process.**

Within this chapter I present my overall conclusions that were derived from both the primary and secondary paradigms of enquiry and the praxis research that has been employed in order to answer the research question. The considered findings from this research study, explored and developed from the previously discussed findings section will now be drawn together conceptually in order to create the research study conclusions, (Matthews and Ross, 2010, pp. 427-428).

I have consistently employed, within the context of this research study, a detailed justification for engaging within this specific research environment. I propose that both the consideration and development of the research outcomes was effective and that the research objectives have been fully achieved through the construction and presentation of this research thesis. I propose that the thesis has provided a contribution in delivering new knowledge within the understanding of Transcultural Relativism within collaborative ventures within the Police back office environment.

I propose, as per Trafford and Lesham (2007, pp. 85-86), that this study has been long term and substantive and follows the appropriate protocols established for undertaking research at PhD level, I will further propose that due to the construction of the research paradigm of enquiry that the conceptual model is transferable, however the findings themselves cannot be generalised as previously identified. The research design was grounded within a longitudinal study and the context of ethnographic paradigm of enquiry, where I have endeavoured to understand the social world of the social actors and how they interpret their social world for themselves however, cannot to treated solely in isolation and that in essence some elements of deduction have been employed within the inductive / deductive loop.

The interpretivist epistemological position, supported by the constructivist ontological paradigm, ensured that the research findings which have emerged from this study, will have a transferability, within comparable public sector organisations, especially where there is a case for assessing the influence of Transcultural Relativism within back office function collaborations, where similar organisational cultural characteristics pervade. I will further suggest that Transcultural Relativism is sensate and will have a propensity to exist and pervade in a similar socio political and anthropologic frameworks also inhabiting both the private and not for profit sector organisations. I acknowledge the context of the organisational cultures especially where sector specific variations are evident, but I will further suggest that theoretically and academically the models which have been developed within this study can be reviewed and adjusted to cater for organisational cultures specifically. I concede

however, that the development of the conceptual models and their application are firmly bounded in the social sciences and as such from an academic perspective the research findings cannot be generalised.

The introduction chapter, previously presented the rationale and context for the research study and that proposed that the study would yield new knowledge in this subject area. My interest within this subject area is much more than academic. I held a senior position within the police service and for much of my service I was responsible for researching and delivering elements of collaborative partnerships within back office functions. My ethnographic experiences from both an academic and practitioner perspective brought an informed and insightful paradigm of understanding and enquiry to the research, however through reflection and reflexivity I was able to ameliorate any bias or preconceived ideas I had regarding the wider context of collaborative ventures. The delivery of new knowledge and the development of my academic skills and the development of new academic models were my motivation in undertaking this study.

#### **6.11 Reflexivity, Considering my role as a Researcher**

Chapter three highlighted, in depth, my considerations with regards to reflexivity within the wider context of this research study. I do acknowledge that at the time that research that was undertaken I was a senior manager within the ethnographic environment under examination. It was important for me to consider the aspect of reflexivity, especially from a researcher perspective as understanding and perception of myself within the research environment and to what extent my bias would influence the social actors and therefore the research results provided invaluable.

#### **6.12 Reflection upon the Original Conceptual Framework.**

Appendix 4 identifies the key theoretical themes upon which this research study has been based. The conceptual framework and its associated development themes provided a framework of academic and theoretical perspectives that were applied to the research study. Post the praxis research and further review of the conceptual framework itself, I acknowledge that I have identified that elements of the framework, within this paradigm of enquiry, could be subject to review as resultant gaps in the theory have emerged. However, these gaps have supported the development of the new knowledge. Consequently the reconceptualised framework has been able to extend the theoretical and academic knowledge further whilst providing an opportunity to identify conceptual gaps and therefore espouse new knowledge within this discipline.

#### **6.13 Opportunity to Reflect Upon and Restate the Original Aim and Objectives.**

Chapter one identified the overarching aim and objectives to the research. The aim of the research thesis was to undertake an investigation into the prevalence and effects of Transcultural Relativism in police back office collaborative ventures. Consequently a range of research objectives, to support realising the aim of the research, were developed and employed. The research study undertaken



and the subsequent research design employed have effectively facilitated addressing the aim of the research whilst systematically achieving the identified objectives. I can conclude that I have fully addressed the requirements of the objectives and that in achieving this the research thesis answers the research question, drawing upon evidence based conclusions whilst fully developing the findings within the required academic paradigm of investigation. I consider that conceptually the research objectives have been relevant and have supported the development of the new knowledge and consequently consider that the objectives do not need to be revised.

#### **6.14 Reflection of the Research Design.**

For the purposes of this research study, I provided a definition that was derived from Miles and Huberman (1994, pp. 18-22) that describes the context and characteristics of the boundary of this research study. The examination of Transcultural Relativism within back office collaborative ventures has been distilled into the examination of two back office functions collaborations within the Kent and Essex police Services. The ethnographic study has been longitudinal. However, I also recognise that there are limitations regarding the size and scope of the research itself and as such this will be discussed further within the limitations of the research section. However, I have argued successfully for the purposes of this research study, the rational and scope of the selected population and associated sample sizes accordingly.

In order to address the research aim, objectives and research questions a paradigm of enquiry was developed in order to facilitate the primary and secondary research, whilst grounding the research within the a philosophical framework that is both appropriate and credible. I propose that in essence I have been able to effectively triangulate the findings, from the research, by utilising a three study approach, largely based upon qualitative, subjectivist and interpretivistic paradigms of enquiry. I will suggest that the interpretivistic nature of the research study allowed for the examination of the duality of existence, Descartes (1968, p.9) of the social actors, in essence examining the broad concepts contained within the mind and the physical presence.

I have effectively argued that the primary research, characterised by ethnography, interviews and survey has effectively addressed the research questions whilst fulfilling the requirements of the aims and objectives as outlined in Chapter one. I will further propose that not only has the research design addressed the requirements of the research question, research aims and the research objectives, the research design has created a paradigm of enquiry which has led to the facilitation of new knowledge within this subject discipline.

#### **6.15 Resolving Problems Encountered on the Fieldwork.**

Within the research design I had planned to develop three studies which in essence will triangulate the research findings, whilst answering the earlier defined research questions. I suggest that the research design was appropriate and subsequently encountered limited problems with regards to

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undertaking the field work studies. I will acknowledge that I did receive substantial support for undertaking the research itself, as a result of being sponsored to undertake the research on behalf of the senior police training academy at Bramshill. However, one significant Issue was encountered with the development of the research study which was namely I left the Force, prior to completion of the thesis to join the Anglia Ruskin University. I will acknowledge that there has been a period of readjustment and integration into my new role which has delayed the completion of the thesis accordingly. I further propose that this has not detracted from the quality of the thesis production but in fact has enhanced the overall research itself.

#### **6.16 Limitations of the Research Study.**

Whilst I have strived to ensure that this research study has been undertaken within the context of the academic requirements, I recognise that through the processes applied and the environmental and praxis research issues encountered the research itself has inherently limitations which are now being explored. Initially I will acknowledge the influence and effects of the duality of the organisational structures. The context of the research has been based within the operational area of back office functions. In essence back office functions are in existence to support front line services and whilst the research study has acknowledged the influence of the front office factors for the purpose of this study they have been excluded, due to their own unique operating exigencies. However, I have examined the overarching strategic issues that have evolved from meeting the needs of the front office requirements.

Secondly I will acknowledge the limitations of access to the research within differing spheres:

- Sample size bounded by my own limitations of access
- General limitations of access
- Limitations of findings based upon only two collaborative partners

The population environments for the sample size taken was in essence selected based upon two criteria. Firstly it was acknowledged that the Kent / Essex collaboration was in many aspects a pathfinder, albeit some forces had engaged with back office collaborations, arguably not to the same degree of vigour, within the context of the police service. Whilst this afforded an opportunity to undertake research within the context of a completely new paradigm of enquiry, the population size was always going to be limited. Therefore again in keeping with the research design I propose that some elements of the findings are limited and can only be considered on terms of their transferability into alternative business environments

In addition I will also acknowledge the general limitations of access from a further two perspectives.

- Firstly within the context of collaborative partnerships the maturity level of the phenomenon is low and the initiatives that have come to fruition have been limited to a small number of selected engagements. I acknowledge that the dynamics and relationship tensions will be ameliorated given the longevity of interaction and convergence towards common aims and objectives.
- The research undertaken has been limited to the confines of police back office functions and consequently, I will concede that there may be some justification to challenge the credibility of the research as other organisations within similar sectors are undertaking collaborations however limited research have also taken place within these environments.

Additionally, I wish to identify a further limitation as the research study was carried out in an environment where the two collaborative partners were in also developing back office collaborations within other aspects of their back office functions. It is entirely conceivable that given the dynamics and imperatives of the operation that organisational collaboration will include more than two partners within the collaborative venture. Therefore, I do acknowledge that some of the relationship issues that were manifest within the study may not be observable and evident were the influences of hegemony and intra organisational politics; competition and relationship theory may become apparent.

The paradigm of time also needs to be considered when discussing the research limitations. This research study has been undertaken largely set against a back drop of my involvement as a senior manager within the police service. I was required to balance the needs of the organisational exigencies coupled with the requirements of completing the research study within the requirements of the protocols required to gain a PhD. I will formally acknowledge that in essence I would concede that given the part time nature of study I would arguably have been able to develop the research study further within the context of academic and theoretical practice given the unlimited time constraints afforded to full time study. However, I will counter argue within a positive paradigm that this shortcoming has been in fact ameliorated due to my praxis knowledge of the research environment and my direct involvement within the environments development.

Furthermore, I explored the issues that Bacon (2000, pp. 41-49) has suggested with regards to how subjects within research studies distort reality through engaging with illusions or idols of the mind. Consequently, within the context of this study I do acknowledge that elements of the data which have been based upon the observed transmitted illusions of the subjects may cause elements of distortion to the research findings through the developments within collaborative ventures and the uncertainty this brings from a personal perspective to all stakeholders directly involved. I have observed stakeholder's reactions change considerably with regards to engaging with collaborative ventures and as such, I will argue that much of my research had to be bounded within a snap shot or fixed point to ground the research.

I will also argue that the limitations of this research need to be considered against the paradigm of a wider macro environment driven by a hardening Neo-liberal position by the prevailing government. Influences of austerity, contained within the analysis section have been driven through external factors, which have manifested and developed issues regarding the context of timing of the collaborations involved. I propose that much of my research has been undertaken in a hardening Neo-liberal paradigm where second wave New Public Management has been employed. These identified factors will influence the results and themes of the research. I will argue that my research results need to be considered and contextualised against the back drop of this ideology. However, I do concede that collaboration in a softer Neo-Liberal environment may provide a differing set of results with regards to the influences of Transcultural Relativism where the pressure of austerity, external macro drivers and the political landscape, especially within for the public sector can be viewed as less challenging.

#### **6.17 Summary of the Section.**

Contained within Section one I have provided a commentary with regards to the reflections and observations regarding the overall application and construction of the research thesis. Through developing the reflective process I am now able to offer the research conclusions and recommendations which will be presented and discussed further within Section two.

### **Section 2: Study Conclusions Linking to the Research Questions.**

Within this section I will provide my final conclusions based upon the three research studies that have been undertaken. The conclusions are based upon a subjectivist and constructivist philosophical perspective and therefore I will not generalise these conclusions but offer an informed academic view with regards to their transferability and conceptual repositioning.

#### **6.21 Conceptual Study Conclusions Derived from the Research Questions.**

I will now bring forward a number of conclusions that have been derived from the research study and will address the research questions.

##### **Conclusion 1:**

Within this research context the relationship between strategic planning at the meso level, Transcultural Relativism and the manifestations of Transcultural Relativism at the organisational cultural level is dependent upon wider macro considerations that are induced from a hardening of Neo-Liberal ideology within a framework of second wave New Public Management. This relationship creates a disequilibrium which amplifies the manifestations of Transcultural Relativism, initially with inducing social actors retrenching back into their existing values and belief systems and therefore unable to interpret each collaborative partner's culture in the way in which they perceive it for themselves. The original perception that cultural fit came within the partner choice for the collaboration was incorrect and that the omission to develop early within the collaboration, either

formal or informal systems, allowing social actors to engage in viewing each other's cultures is largely omitted.

#### Conclusion 2:

When the strategic direction for collaboration has been set, within the parameters outlined above, organisational disequilibrium shock occurs within both collaborative partners. The extent of the shock ultimately determines the level and depth to which culturally social actors within their associated frames of reference retrench back into existing and established cultural norms and behaviours. This level of cultural retrenchment, subject to the type of relationship within the collaborative environment, extends through a continuum of social actor responses which frames the perceptive development of Transcultural Relativism. The research has suggested where there is a collaboration of equals that the influences of Transcultural Relativism is greater than in relationships where there is a victor and vanquished relationship.

Negative aspects of Transcultural Relativism especially manifested in the recounting of negative stories either about the mutual partner or the social actors own organisation. This production at the organisational cultural level was consumed by many of the social actors, again at the organisational cultural level and were subsequently absorbed into values and belief systems and quickly became embedded into their mutual underlying assumptions. Consequently social actor's behaviours were influenced and an early manifestation of this behaviour was a rejection of artefacts developed at the corporate level and the erosion of mutual trust.

#### Conclusion 3:

When organisations engage within collaborative ventures the dynamics of Transcultural Relativism will influence the effectiveness of the collaboration from a dual perspective. Performance of the collaboration is dependent upon the realisation and understanding the influences of Transcultural Relativism which in turn is governed by the environmental factors driving the collaboration and the choice of collaborative partner. Coupled to this is the magnitude of the organisational change which arguably has to be gauged in order to develop the most effective management response to counter the cultural retrenchment. An immediate manifestation of the effect upon performance was observable characteristics of excessive competition that was noted at the meso level and direct management control systems were applied to counter this.

#### Conclusion 4:

Within the context of this research environment it is imperative that from the initial development of the collaborative venture that the early development of a shared organisational structures and management roles are identified. Organisational performance will decline within collaborative ventures and the speed at which Transcultural Relativism and the mechanism designed to ameliorate the characteristics is determined the higher the degree of performance returns can be expected. The social actors have espoused that once a clear line of command was in place the commencement of

the development of mutual organisational cultural artefacts occurs. However where meso level influences are seen to be sub-optimal by the social actors at the organisational cultural level and in effect appear to political satisficing, social actors exhibited negative Transcultural Relativism that manifested as social actors rejecting a sense of belonging and acquiring assumptions that they had lost “sovereignty” within their mutual organisations. Subsequently the social actors felt vanquished and selected elements of the mutual collaborative partner’s culture to adapt to their own needs.

Conclusion 5:

Culture exists at both the organisational and corporate level and the early development of shared artefacts does support a framework for organisational cultural engagement. The organisational intention to frame organisational culture is however, also counterpoised by the additional complication of the covert levels of stakeholder self-selection of cultural norms where organisational influence is ameliorated by the influence of underlying assumptions which are based upon elements of culture including inaccurate or misleading storytelling informing and extending, therefore delaying, the ability of cross cultural assimilation of the beneficial cultural characteristics. Negative elements of Transcultural Relativism became eroded when social actors became exposed to shared experiences. Social media now plays an integral part of the development of organisational cultures where social actors perpetuate and extrapolate organisational stories extending the stories beyond their natural paradigm existence, which influences negative aspects of Transcultural Relativism, especially influenced values and belief systems effecting wider organisational cultural retrenchment.

Conclusion 6:

Excessive competition was seen to be a divisive manifestation of Transcultural Relativism. If insufficient cultural assimilation systems are available for the social actors to be able to observe each other’s culture within the way in which they view it for themselves exist, the social actors will retrench back into existing values and belief systems and what was observed was that social actors felt threatened within a collaboration of equals and that this further heightened the excessive manifestation.

However, within a collaboration of equals, consideration at the meso level must be given to the initial organisational structures to ensure that unintentional organisational cultural myopia does not occur affording an opportunity preventing a retrenchment back into existing cultural norms especially the reinforcement of values and beliefs further informing underlying assumptions.

## **6.22 Recommendations Derived from the Conclusions.**

The conclusions from the study have been derived and systematically developed from the research undertaken and presented as research findings. Within the context of the study and to provide meaning to the overall research questions the following recommendations are being made with

regards to developing a comprehensive practical and theoretical basis upon which to view Transcultural Relativism.

Recommendation 1:

Strategically organisations are required to adapt to their operational environments, the issues of the depth, scope and influences of Transcultural Relativism will therefore be variable given the prevailing environmental conditions. Consequently, in order to address and ameliorate the issues of Transcultural Relativism, whatever the environmental conditions are, organisations that participate collaboratively must develop within their strategic plan, an organisational cultural engagement framework plan. The plan should set out the corporate level understanding of the required organisational cultural position and highlight cultural elements which need to be defined and management before the engagement process begins.

Recommendation 2:

Organisational disequilibrium shock is inevitable within the context of collaborative ventures as such the level and scope of the shock needs to be assessed prior to cultural engagement, in order to reduce the influences of cultural retrenchment. Mutual retrenchment into established and known behaviours and cultural norms, delays the commencement of cultural infection and therefore in order to lessen the effect conditioning of the social actors, reducing cultural myopia, needs to commence at the outset and not as a by-product of organisational change. If organisational cultures cannot be holistically frozen, strategically collaborative partners will need to determine and address those key cultural aspects which support the collaborative venture.

Recommendation 3:

In response to the effects of cultural retrenchment and therefore the influences of Transcultural Relativism, in proportion to the adaptive requirements of the macro environmental conditions, management defined influences are required to address the negative influences of the cultural engagement. To ameliorate these influences the following aspects will need to be corporately managed: The development of the collaborative management structure, enabling the development of a shared *sense* of belonging and rallying point culturally.

Management structure must not be satisfied and collective aims and objectives are required to deliver shared experiences and shared expectations.

Recommendation 4:

It is imperative for the development and transition of positive elements of culture and therefore creating the environment for cultural assimilation and infection that within the strategic plan base cultural elements are developed. Organisationally, creating a framework of cultural engagement at the operational level is imperative. A framework to ameliorate cultural retrenchment and elements of Transcultural Relativism should clearly define a shared sense of belonging through. Therefore, the



early development of a sense of belonging achieved through the creation of a performance framework encompassed by defined management structures, within this environment decreases the influences of cultural retrenchment. Through achieving, the this social actors are able to develop mutual trust systems where through association to newly developed shared symbols and artefacts influence collective espoused values and beliefs. Consequently, behaviours are modified and shared experiences are collectively developed which now frame the development of a new set of underlying assumptions.

**Recommendation 5:**

Within the development of the cultural engagement framework plan a clearly defined mechanism for the dissemination of shared corporate aims, objectives and performance outcomes is required. The communication plan has to outline, through constant re-enforcement and accessibility by the social actors. The commonalities of the shared existence of the collaborative venture through the development and creation of shared artefacts at both the visible level, by the creation of new cultural rallying points and at the overt levels by influencing behaviours by developing new methods and processes of work develop shared experiences forming a sense of belonging.

**Recommendation 6:**

The early influence of excessive competition exhibited by the mutual partners has its roots firmly established within existing cultural norms, supported through social actor interpretation and reinforcement of their perceived underlying assumptions.

In order to address this aspect of Transcultural Relativism, collaborative partners, as part of developing the strategic intent, need to clearly define from the outset shared aims and objectives and ostensibly the creation of shared performance outcomes within a framework of a management structure which is based upon the most capable person to undertake the role and not organisational satisficing. This would decrease the pace of cultural retrenchment whilst setting a framework from observable artefacts that the social actors would transmit through newly developed espoused values and beliefs and by indirectly modifying cultural behaviours influencing the social actors underlying assumptions.

### **6.23 Restatement of New Knowledge.**

The previous chapters have collectively and systematically explored, whilst critically reviewing, the context of the research environment and therefore assuring ability of the study to address the research questions. For the purposes of academic clarity I will now restate again those areas of new knowledge within:

I propose that specifically, new knowledge has been generated from the gap in the theoretical literature or by extending existing literature into a new paradigm. Consequently, to provide clarity to

the research project and fully addressing the research questions I will now restate the aspects of new knowledge that have been generated:

The characteristics and influences of Transcultural Relativism manifest as a consequence of a disequilibrium being applied from the meso level. The level of disequilibrium applied is affected by the macro environment factors influencing the organisation and therefore in turn proportionately influences the manifestations of Transcultural Relativism. I will propose that Lewin (1947, pp.2-12) does require some revision as the disequilibrium creates cultural retrenchment and therefore unfreezing of the cultural position is initially delayed.

Additionally I proposed that Hofstede et al (2005, pp.384-387) requires revision as the research has identified that not all social actors commence the acculturation process from the same points and that the scale of the disequilibrium will induce varied cultural responses from the social actors at the organisational cultural levels inducing negative Transcultural Relativism. Consequently Hofstede et al (2005, pp.384-387) requires revision, specifically when considering the scale of disequilibrium applied, the existing cultural orientation of the social actors and the response of the social actors to the scale of the disequilibrium.

Finally, I propose that Schein (2010, pp.15-22) requires revision as the research has indicated that considerations of Transcultural Relativism should be made as the retrenchment of the social actors back into their established values and belief systems, supported by their by their established artefacts is a behavioural context that will negatively generate Transcultural Relativism. The inability to view collaborative partners cultures in the way in which they view this for themselves is largely and the formal and informal mechanisms to achieve this is largely missing from the literature

The research identified four main negative influences of Transcultural Relativism.

1. Negative influences of Transcultural Relativism manifest as cultural retrenchment, social actors at the organisational cultural levels use existing artefacts and values and belief systems to makes sense of the disequilibrium and therefore the retrenchment reinforces previously held underlying assumption and values and belief systems.
2. Social actors on both sides of the collaboration were observed to initially reject attempts from the meso level to impose a range of artefacts. The development of shared signs and symbols coupled with rhetoric and behavioural position of the social actors at the corporate cultural levels was rejected in favour of developing artefacts and values and beliefs from within existing values and belief systems. Consequently social actors were adapting elements of won and mutual cultures for their own use, reinforcing attempts in trying to make sense of the disequilibrium.

3. Social actors, when retrenched into their existing organisational cultural frameworks engaged in excessive competition which was observed and recognised in the study to be destructive and subsequently was viewed by the social actors which created a higher degree of cultural retrenchment than existed prior to the observable competition.

4. Negative storytelling by the social actors was an observable characteristic and manifestation of Transcultural Relativism form both sets of collaborative partners. Initially the storytelling helped the social actors to come to terms with the disequilibrium but then quickly moved into the values and beliefs and subsequently the underlying assumptions of the groups. This in turn created mistrust and lead to further cultural retrenchment.

The new knowledge created within these business and management areas cannot be generalised across the range and scope of industries and sectors. However, the concept of the new knowledge and the transferability of the new knowledge can be employed across multileveled business and management disciplines.

#### **6.24 Potential Further Research within this Subject Area.**

The prevailing influence from a macro perspective of a strengthening Neo-liberal ideology by the prevailing government, coupled with second wave New Public Management creates a rich environment within which to undertake additional research, particularly within the context of the public sector and more specifically the police service. My research has identified a number of research areas where limited academic considerations have been made. I have identified specifically three areas where I will orientate my research. These are listed below:

Reducing the influences and effects of competition within collaborative models

How to develop performance management systems within virtual collaborative environments

Constructing an infrastructure of intelligence led management systems within competitive environments.

Post PhD research these three research areas will be developed further, affording an opportunity to be able to gain valuable new knowledge within these business areas which will help identify and shape organisational responses from both and academic and praxis perspective.

#### **6.25 Development of New Academic Models.**

In recognition of the potential future research identified in section 6.24 I would also like to research a range of concepts from an academic modelling perspective that emerged from this research. The potential model areas are now listed:

- Time Based Characteristics of Transcultural Relativism
- Victor and Vanquished Paradox
- Cultural Shock Retrenchment

Consequently the future potential research will help support the further development of these academic concepts.

### **6.26 Summary of the Chapter.**

Neo-liberal ideology and second wave New Public Management has encouragement a framework of collaboration and partnership working and that the momentum and directional impetus that has been developed will continue and evolve at an exponential pace within this sector. The research has produced evidence which demonstrates that collaborative partnerships have complex individual organisational cultures which will require simultaneous consideration and management support in order to bring about synergies in order to create cultural fit and therefore synthesis within a wider context.

Individual organisational cultures are micro societies, complex in structure, multi-layered and constantly evolving. However, through their organic and managed evolution, organisational cultures are also capable of being adapted and interpreted by social actors and evolve in order to support performance gains. In obtaining a higher understanding of human and organisational consciousness and the varying levels of existence and reality that reside within organisational cultures adaptive and programmed changes can selectively and deliberately be applied. I have been able to propose the Transcultural Relativism does exist within organisations who engage in mutual collaborative ventures. The influences of Transcultural Relativism can be amplified through the effects of both macro and meso environmental factors, which are in turn subject to the contextualisation of motivation for collaborative ventures within a time based framework. The research study supports the view that Transcultural Relativism is an integral and inclusive part of the development of organisational cultures, where two or more organisations engage within collaborative ventures.

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## Appendices

Amounts in £ billion					Pop: 62.6 million	
Change View:	default COFOG	Central (2)	General Gov.(2)	Local (2)	Total	charts
[+] Pensions		121.7	0.0	0.0	121.7	
[+] Health Care		119.7	0.0	0.3	120.0	
[+] Education		35.6	0.0	55.9	91.5	
[+] Defence		44.9	0.0	0.1	45.0	
[+] Welfare		61.9	0.0	51.3	113.1	
[+] Protection		16.1	0.0	17.1	33.2	
[+] Transport		12.3	0.0	9.2	21.5	
[+] General Government		10.1	0.0	4.9	15.0	
[+] Other Spending		50.1	0.0	37.1	87.2	
[+] Interest		45.2	0.0	0.2	45.4	
[+] Balance		-0.0	0.0	0.0	-0.0	
[+] Total Spending: <a href="#">Start chart</a>		517.5	0.0	176.0	693.5	
[+] Public Net Debt		0.0	0.0	0.0	905.3	
expand / collapse Click for Chart ->						

Appendix 1: Total UK Government Spend 2011.

Source [http://www.ukpublicspending.co.uk/year\\_spending\\_2011UKbn\\_13bc1n\\_50](http://www.ukpublicspending.co.uk/year_spending_2011UKbn_13bc1n_50).

£ million	Current prices			2008 Prices			
	2000-2001	2009-2010	2000-2001	2009-2010	2000-2001	2009-2010	Change
Home Office Core Settlement	3,412	4,683	4,210	4,602			9%
Home Office Specific Grants	72	1,233	88	1,212			1273%
Rate Support Grant and National Non-Domestic Rates	2,661	3,627	3,282	3,565			9%
Central Government Sub-Total	6,144	9,543	7,581	9,379			24%
Precept (from Council Tax)	1,242	3,106	1,532	3,052			99%
Total	7,386	12,649	9,113	12,431			36%

Source: <http://www.civitas.org.uk/crime/>.





Appendix 3: Geographical Positioning of Police Forces in England and Wales.

Source: <http://www.hmic.gov.uk/programmes/value-for-money/value-for-money-profiles/>.



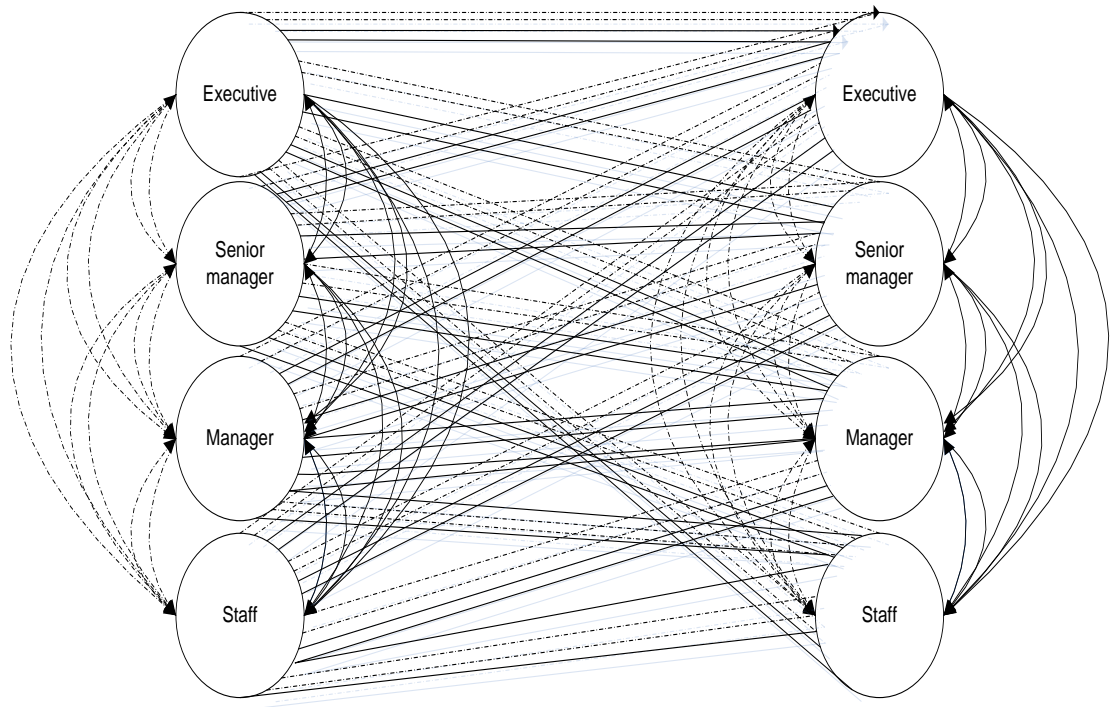
### Conceptual Framework, Organisational Cultures as an Abstraction:

Theoretical Concepts	Themes	Research Question	Brief Description of Themes	Key Components of the Themes
<b>Schein</b> Structural stability  Formal Philosophy  Layers of Cultural engagement  <b>Hofstede</b> Scoping competitive advantage in organisational cultures	Theme 1: Influence of Organisational Culture in strategy development in back office collaboration ventures	Research Question 1 & 2	The purpose of this theme is to provide a wide parameter perspective to the relationship between organisational strategy and organisational cultures within context of time based collaborative ventures, Corporate strategy and consideration of cultural factors influence  Transcultural Relativism	<ul style="list-style-type: none"> <li>• Identification of the strategy process</li> <li>• Key strategic decision making</li> <li>• Consideration given to organisational cultures in the corporate imperative</li> <li>• Determining formalised layers of cultural engagement</li> </ul>
<b>Schein</b> Espoused Values and Beliefs  Habits of thinking, mental models linguistic paradigms  Depth  <b>Lewin</b> Freezing Culture	<b>Theme 2:</b> Existing Organisational Cultural Influences (Support Staff)	Research Questions 3 & 4	Theme two seeks to assess and analyse the cultural paradigm of the collaborative partners in the way in which they mutually observe each other. In addition basic cultural traits are identified as a datum point	<ul style="list-style-type: none"> <li>• Identify, what if any cultural traits exists</li> <li>• Identify where there are mutual similarities</li> <li>• What are the key drivers for organisational cultural development</li> </ul>
<b>Schein</b>	<b>Theme 3:</b> Transcultural	Research Questions	The purpose of this themed are is to	<ul style="list-style-type: none"> <li>• Develop an understanding of</li> </ul>

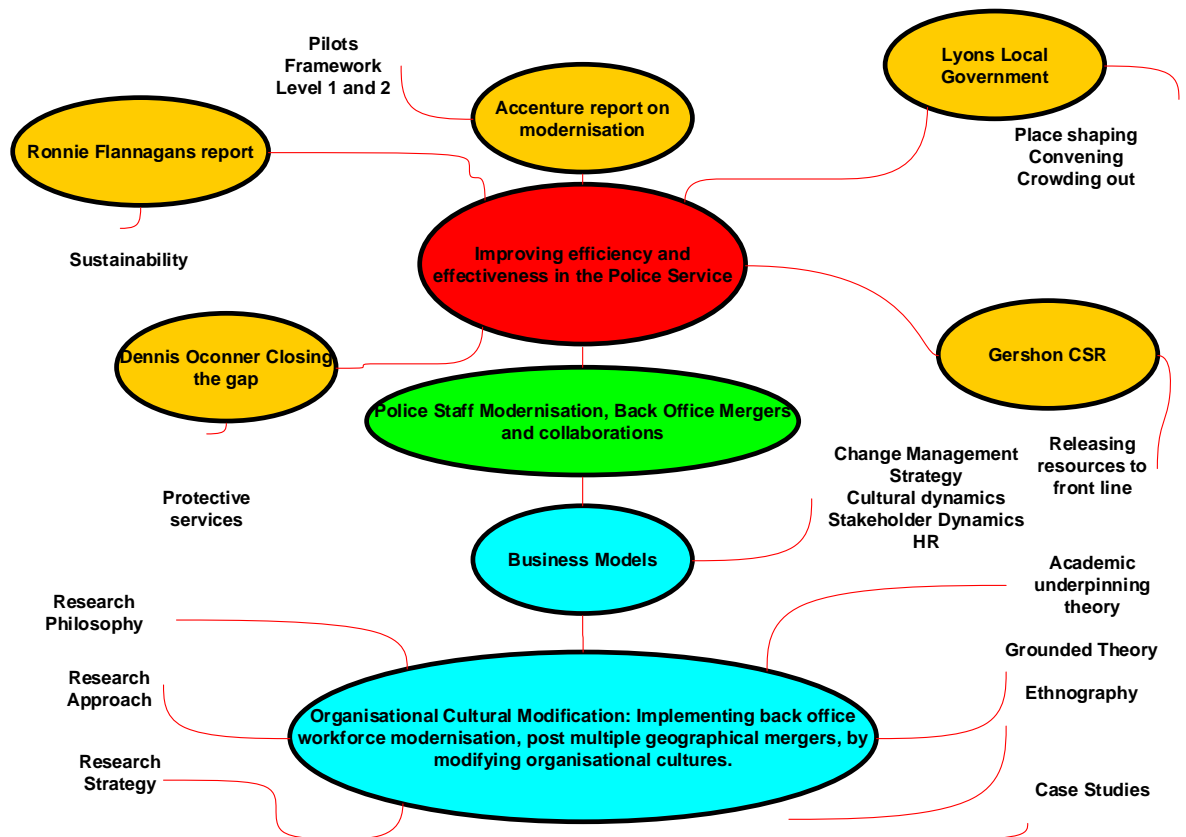
<p>Observed behavioural regularities</p> <p>Group Norms</p> <p>Formal Philosophy</p> <p>Root Metaphors</p> <p>Integrating symbols</p> <p>Climate</p> <p>Breadth</p> <p>Rules of the game</p> <p>Transmission of Culture</p> <p>Shared Meanings</p> <p><b>Hofstede</b></p> <p>Cultural Relativism</p> <p>Culture as mental programming</p> <p>Reproduction of organisational</p>	<p>Relativism (Assessing existing mutual organisational cultures)</p> <p>The influence of meme theory on the overt and covert cultures</p>	<p>5 &amp; 6 &amp; 7 &amp; 8</p>	<p>identify key mutual aspects of shared cultural position and identify where areas exist where Transcultural Relativism exists</p>	<p>existing drivers for cultural development</p> <ul style="list-style-type: none"> <li>Identify what the key drivers are within the framework of collaborative ventures</li> <li>How the transmission of culture is facilitated</li> </ul>
<p><b>Schein</b></p> <p>Formal routines and celebrations</p> <p>Culture Change</p> <p><b>Hofstede</b></p> <p>Cultural shock and acculturation</p> <p><b>Nash</b></p> <p>Governing Dynamics</p>	<p>Theme 4: Governing Dynamics (The influence of Strategic Mandate to lead cultures, evolution of organisational cultures at both the overt</p>	<p>Research Question 9</p>	<p>Within this theme the intent is to identify what are they key drivers of cultural dynamics at the overt level especially those surrounding the issues of strategic mandate and leadership and the theoretical</p>	<ul style="list-style-type: none"> <li>Develop an understanding of the relationship between corporate influences and the development of organisational cultures at both the over and</li> </ul>

	and covert organisational levels, perception of zero sum, meme theory)		influences of hegemony	covert levels of engagement
<b>Schein</b> Patterning or integration  Embedded Skills	Theme 5: Relationship between existing performance, expected performance and Organisational Cultural Influences and potential Benefits Realisation	Research Question 10	Within the context of this theme I am seeking to ascertain the relationship between cultural influences and that of performance enhancement or deterioration of performance through the influence of Transcultural Relativism	<ul style="list-style-type: none"> <li>• Ascertain if a relationship exists between cultural engagement and performance</li> <li>• Identify what if any cultural influences effects overall performance</li> </ul>

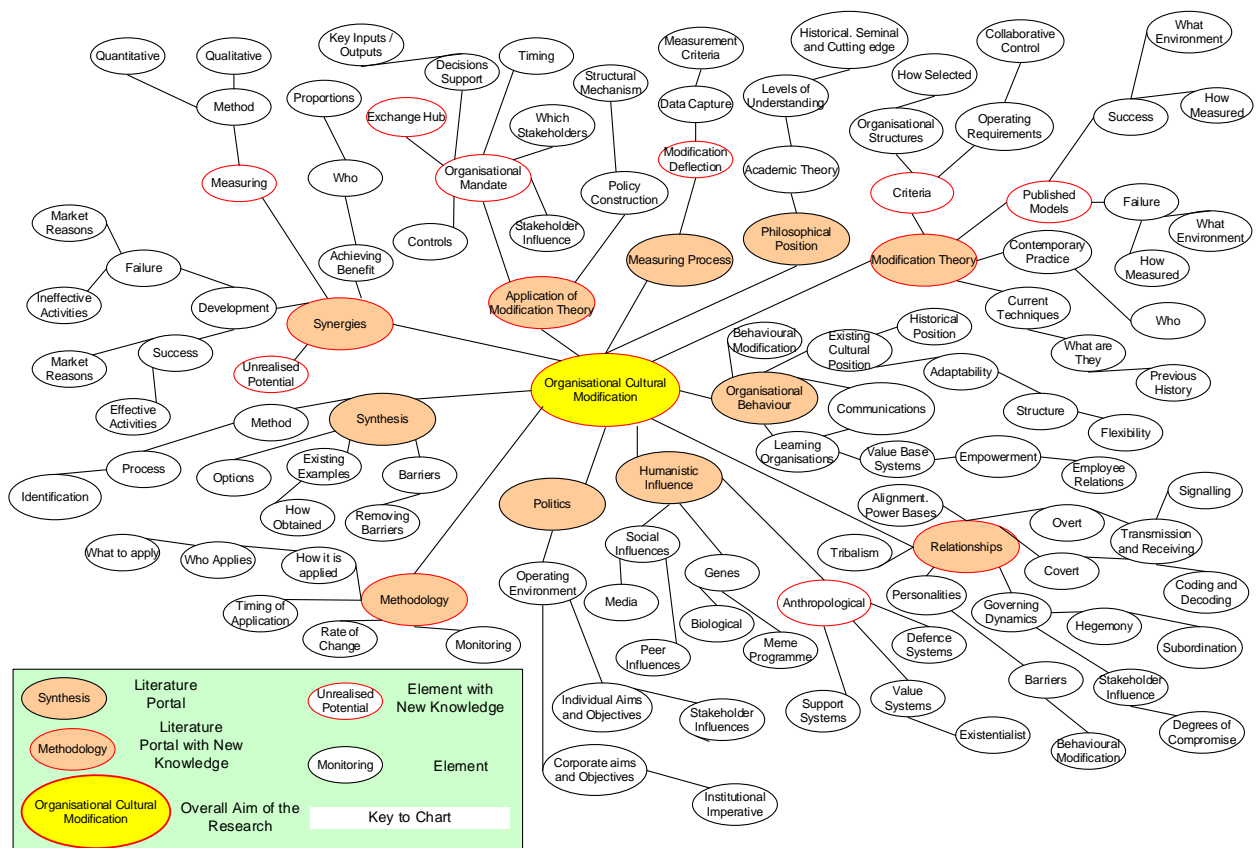
#### Appendix 4: Development of the Conceptual Framework



Appendix 5: Relationship Chaos Model



Appendix 6: Orientation of the Research Environment.



Appendix 7: Literature Review Universe

## Book / Journal / Paper Review, Structured Literature Review PhD, AIBS

Paper / Journal / Book Title:

Subject Area:

Article Name:

Author:

Year:

Publication Date:

Publisher:

Place of Publication:

Edition:

Referencing Identifier:

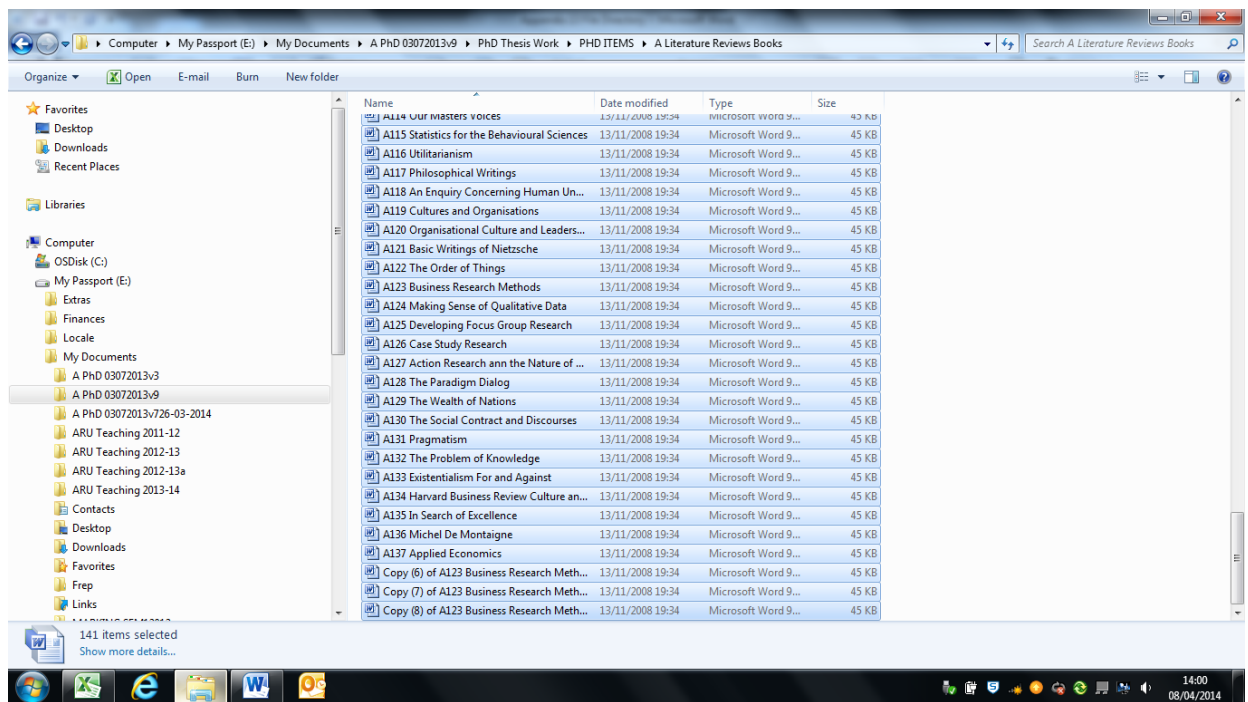
	Rating (5 excellent, 1 poor)						
1	Relevance to the study						
2	Contribution to Academic debate						
3	Structure of the paper						
4	Standard of English appropriateness of the research / study method						
5	Appropriateness of the research / study method						
6	Relevance and clarity of drawings, graphs and tables						
7	Appropriateness of abstract as a description of the paper						
8	Use and number of keywords / key phrases						
9	Discussion and conclusions						
10	Reference list, adequate and correctly cited						

Keywords / definitions:
Conceptual framework:
Findings /arguments:
Author conclusions;



Own notes;
Specific reviewer comments....

Appendix 8: Literature Evaluation Document.



## Appendix 9: File Storage

A1	<a href="#">The Prince</a>	Machiavelli	Politics	Relationships	Philosophy	Medium	Machiavelli, N., 2003. <i>The Prince</i> . 6 <sup>th</sup> ed. London: Penguin Group.
A2	<a href="#">The Discourses</a>	Machiavelli	Politics	Relationships	Philosophy	Medium	Machiavelli, N., 1970. <i>The Discourses</i> . 5 <sup>th</sup> ed. London: Penguin Publishing.
A3	<a href="#">The Art of War</a>	Sun Tzu	Politics	Philosophy	Strategy	Medium	Tzu, S., 1971. <i>The Art of War</i> . 12 <sup>th</sup> ed. United States of America: Oxford University Press.
A4	<a href="#">The Book of Five Rings For Executives</a>	Musashi	Strategy	Relationships	Philosophy	Medium	Krause, D., 1999. <i>The Book of Five Rings for Executives</i> . Naperville USA: Nicholas Brealey Publishing.
A5	<a href="#">The Republic</a>	Plato	Relationships	Philosophy	Culture	Medium	Waterfield, R., 1993. <i>Plato</i> . 2nd ed. Oxford: Oxford University Press.
A6	<a href="#">Meditations</a>	Aurelius, Marcus	Philosophy	Culture	Relationships	Medium	Aurelius, M., 2008. <i>Meditations</i> . 4 <sup>th</sup> ed. Oxford: Oxford University Press.
A7	<a href="#">The New Organon</a>	Bacon	Philosophy	Culture	Anthropology	Medium	Bacon, F., 2000. <i>The New Organon</i> . Cambridge: Cambridge University Press.
A8	<a href="#">Treatise on the Court</a>	De Reigie	Philosophy	Politics	Culture	Medium	Cooper, C., 2008. <i>Treatise on the Court</i> . Raton USA: Orgrax Publishing.
A9	<a href="#">Extraordinary Popular Decisions, and the Madness of Crowds</a>	MacKay	Culture	Politics	Anthropology	Low	MacKay, C., 1995. <i>Extraordinary Popular Decisions</i> . 2nd ed. London: Wordsworth Editions Ltd.
A10	<a href="#">Being and Nothingness</a>	Sarte, Jean-Paul	Culture	Philosophy	Anthropology	Medium	Sarte, J., 2008. <i>Being and Nothingness</i> . 4th ed. Abingdon: Routledge Classics.
A11	<a href="#">Utopia</a>	More, Sir Thomas	Philosophy	Culture	Anthropology	Medium	More, T. Sir., 2005. <i>Utopia</i> . 2 <sup>nd</sup> ed. New York: Barnes and Noble Books.

## Appendix 10: Repository for Literature

Priori Code Mapping Observations			
Theme	Code Catalogue	Priori Description	Short Code
1	1	Aims	AIM
Code ST	11	Collaboration	CN
	25	Leadership	L
	26	Management	MAN
	27	Management of Culture	MANC
	29	Objectives	OBJ
	33	Organisational structures	OS
	42	Shared objectives	SO
	45	Strategy	ST
	46	Structures	STR
	51	Time factors	TF
2	2	Artefacts	A
Code CI	3	Assumptions	AS
	6	Behavioural patterns	BP
	7	Behaviours	B
	8	Beliefs	BF
	9	Belonging	Bg
	19	Culture	C
	22	Cultural supportive issues	CSI
	24	Influences	In
	30	Observations	OB
	31	Opinions	OS
	32	Organisational Culture	OC
	39	Resistance	R
	44	Signs	S
	47	Stories	STY
	48	Symbols	SY
	49	Taken for granted	TFG
	53	Underlying assumptions	UA
3	5	Behavioural change	BC
Code TR	12	Collective belonging	CB
	13	Comparison	CP
	16	Covert emerging cultures	CECIL
	17	Cross cultural	CC
	21	Cultural Differences	CD
	28	Negative cultural influences	NCI
	35	Partnership	PP
	38	Positive cultural influences	PCI
	40	Shared assumptions	SA
	41	Shared Experiences	SE
	43	Shared values	SV
	52	Transcultural	TC
	54	Values	V

	55	Visible emerging cultures	VEC
4	4	Back Office	BOFF
Code GD	10	Challenging the norm	CTN
	14	Competition	CPN
	18	Cultural paradigm shift	CPS
	20	Culture change	CC
	23	Embedding culture	EC
5	15	Compliance	CE
PI	34	Participation	PN
	36	Performance	P
	37	Performance improvements	PI

#### Appendix 11 Priori codes

Emergent Codings Observations				
Theme	Code Catalogue	Emergent Coding	Short Code	Subgroup
6	75	Cultural audit	CA	6a
Code VC	79	Reinforcement	RT	6b
	86	Virtual collaboration	VC	6c
7	81	Social Media	SMED	7a
CODE SM	82	Social media and culture	SMEDC	7b
8	80	Satisficing	SG	8a
Code EPI	83	Standardisation	ST	8b
	85	Sub optimal	SO	8c
9	70	Change Management	CM	9a
CM	71	Commitment	CT	9b
	72	Communication	COMM	9c
	73	Competition	CO	9d
	74	Corporate imperative	CI	9e
	76	Emergent Strategy	EST	9f
	77	Morale	MOR	9g
	78	Motivation	MOT	9h
	84	Strategy and Culture	STC	9i

#### Appendix 12 Emergent codes

## Transcript Interview 1

1 DF: Introduction setting scene for the interview and the research. Themes had been provided before the interview.

2 I wish to examine key drivers from a strategic perspective linking into the theory and practice.

3 As part of the primary research I wish to seek from operational and strategic level the key drivers for cultural change.

4 The way I want to structure the primary research is to identify the strategic key drivers that will drive culture and examine operational and practical applications and theory. Testing transcultural theories.

5 I have produced themes for discussion and I wish to discuss those themes. Very limited theory based upon DeGeorge.

6 What is the theory?

7 The theory suggests that organisations when coming together will have elements of organisational culture which each organisation has evolved independently that can influence and effect performance through their lack of understanding and relativism. Is it real and what can be done to measure this? This theory tied in with my observations of other back office functions. When I spoke to their staff a number of cultural difference especially around hegemony and perception and communication. One organisation has a set of values and beliefs that the other organisation will not have, how organisations view these difference and where required reconcile these.

8 It is dealing with those difference and enhancing the positive and ameliorating the less than positive aspects, particularly from and early stage integration, where can the challenges can be addressed at a n early stage. A vast amount of literature presupposes that cultural change Is long term. That may fit within the Police work as key drivers take a while to come from the system. But in a fluid world is a method which can speed this up.

1 Yeah ok

2 So that is six years work in about 10 minutes.

3 Where is it helpful for you to start?

4 For me really is to look at the key strategic drivers for collaboration and linking the interview themes, consideration of strategic approach embedding culture in the strategy process that transcend cultural

collaboration and is there a meaningful driver. Could it be said that culture follows strategy or can culture be part of the strategy process.

5 If we just take that view that strategy follows culture this can be described as the chicken and egg scenario. I lean towards sort of a head in the heart moment. I lean towards culture follows strategy but to put it in straight terms like that can wrongly create the impression that culture just naturally adapts as strategy changes and comes along and also culture obviously effects messages communications perceptions if one assumes that to operationalize a strategy that it needs to pass through communication media and people, the articulation of the messages, however carefully put if interrupted will change and adopt as it passes through the prism of a range of people. Therefore I think that there's is an interrelationship between strategy and culture and one does not automatically adjust itself to follow the other, the strategy and the implementation and its effect is effected by culture.

#### Appendix 13 Illustration of Transcript



## Interview 1 Themed and Coded

### Theme 1: Corporate Level Strategy: Influence of Organisational Culture in strategy development in back office collaboration ventures

If we just take that view that strategy follows culture this can be described as the chicken and egg scenario.

(ST)RA1(1)(12)(35)(1)(1J)(P)

I lean towards sort of a head in the heart moment. I lean towards culture follows strategy.

(ST)RA1(2)(5)(15)(1)(1E)(P)

but to put it in straight terms like that can wrongly create the impression that culture just naturally adapts as strategy changes and comes along (ST)RA1(2)(5)(12)(1)1E(P)

Also culture obviously affects messages communications perceptions if one assumes that to operationalize a strategy that it needs to pass through communication media and people

(ST)RA1(2)(5)(20)(1)(1E)(P)

I think that there's is an interrelationship between strategy and culture and one does not automatically adjust itself to follow the other, the strategy and the implementation and its effect is effected by culture.

(ST)RA1(2)(5)(22)(1)(1E)(P) (ST)RA1(2)(5)(22)(1)(1J)(P)

For me collaboration takes place in a climate and I think I would ordinarily probably be safe to say that I don't think culture changes 5 times in a day.

(ST)RA1(2)(6)(24)(1)(1L)P

So the perceptions, views and fears, of people had of and may still have of the back office collaboration in a fiscal wartime environment as somewhat different to their fear within peacetime fiscal collaboration.

(ST)RA1(3)(2)(12)(1)(1A)(P)

So there is a climate, using an unfortunate metaphor, storm in America, but collaboration during a Hurricane will feel different to collaboration in a mild or refreshing breeze.

(ST)RA1(3)(3)(15)(1)(1B)(P)

I think that interesting things happen. I think when dealing with a collaboration in both delivering the key milestone and its intensity I think it is very much intensified in terms of speed by the financial climate

(ST)RA1(5)(2)(15)(1)(1B)(P)

No matter how much I said even in peacetime I would be advancing collaboration as it is better value and it is better for the efficiency and the delivery. People would say I hear what was said.

(ST)RA1(5)(2)(21)(1)(1B)(P)

Sometimes you have to accept that the culture in the short term maybe resistant to messages however truthful those message are and you kind of get there in stages and is a process of letting people be angry and we are dealing with humans with emotions.

(ST)RA1(5)(2)(13)(1)(1D)(P)

#### Appendix 14 Illustration Transcript Themes and Coded

<b>Interview 1 Theme 1 Corporate Level Strategy: Influence of Organisational Culture in strategy</b>		
<b>Number</b>	<b>Supporting Commentary</b>	<b>Code</b>
1	If we just take that view that strategy follows culture this can be	(ST)RA1(1)(12)(35)(1)(1J)(P)
2	I lean towards sort of a head in the heart moment. I lean towards culture	(ST)RA1(2)(5)(15)(1)(1E)(P)
3	but to put it in straight terms like that can wrongly create the impression	(ST)RA1(2)(5)(12)(1)1E(P)
4	that culture just naturally adapts as strategy changes and comes along	
5	Also culture obviously affects messages communications perceptions if	(ST)RA1(2)(5)(20)(1)(1E)(P)
6	one assumes that to operationalize a strategy that it needs to pass	
7	I think that there's is an interrelationship between strategy and culture	(ST)RA1(2)(5)(22)(1)(1J)(P)
8	and one does not automatically adjust itself to follow the other, the	
9	I think that there's is an interrelationship between strategy and culture	(ST)RA1(2)(5)(22)(1)(1E)(P)
10	and one does not automatically adjust itself to follow the other, the	
11	For me collaboration takes place in a climate and I think I would	(ST)RA1(2)(6)(24)(1)(1L)(P)
12	ordinarily probably be safe to say that I don't think culture changes 5	
13	So the perceptions, views and fears, of people had of and may still have	(ST)RA1(3)(2)(12)(1)(1A)(P)
14	of the back office collaboration in a fiscal wartime environment as	
15	So there is a climate, using an unfortunate metaphor, storm in America,	(ST)RA1(3)(3)(15)(1)(1B)(P)
16	but collaboration during a Hurricane will feel different to collaboration in a	
17	So there is a climate, using an unfortunate metaphor, storm in America,	(ST)RA1(3)(3)(15)(1)(1E)(P)
18	but collaboration during a Hurricane will feel different to collaboration in a	
19	So there is a climate, using an unfortunate metaphor, storm in America,	(ST)RA1(3)(3)(15)(1)(1F)(P)
20	but collaboration during a Hurricane will feel different to collaboration in a	
21	I think that interesting things happen. I think when dealing with a	(ST)RA1(5)(2)(15)(1)(1D)(P)

#### Appendix 15 Extract of Transcript Sorted by Theme

<b>Collective Interviews Theme 1 Corporate Level Strategy: Influence of Organisational Culture</b>		
<b>Number</b>	<b>Supporting Commentary</b>	<b>Code</b>
1	If we just take that view that strategy follows culture this can	(ST)RA1(1)(12)(35)(1)(1J)(P)
2	I lean towards sort of a head in the heart moment. I lean	(ST)RA1(2)(5)(15)(1)(1E)(P)
3	but to put it in straight terms like that can wrongly create the impression that culture just naturally adapts as strategy	(ST)RA1(2)(5)(12)(1)(1E)(P)
4	Also culture obviously affects messages communications perceptions if one assumes that to operationalize a strategy	(ST)RA1(2)(5)(20)(1)(1E)(P)
5	I think that there's is an interrelationship between strategy and culture and one does not automatically adjust itself to	(ST)RA1(2)(5)(22)(1)(1J)(P)
6	I think that there's is an interrelationship between strategy and culture and one does not automatically adjust itself to	(ST)RA1(2)(5)(22)(1)(1E)(P)
7	For me collaboration takes place in a climate and I think I would ordinarily probably be safe to say that I don't think	(ST)RA1(2)(6)(24)(1)(1L)(P)
8	So the perceptions, views and fears, of people had of and may still have of the back office collaboration in a fiscal	(ST)RA1(3)(2)(12)(1)(1A)(P)
9	So there is a climate, using an unfortunate metaphor, storm in America, but collaboration during a Hurricane will feel	(ST)RA1(3)(3)(15)(1)(1B)(P)

#### Appendix 16 Extract of Collective Themes

Themes	Research Question	Brief Description of Themes	Key Components of the Themes
<b>Theme 1:</b> Influence of Organisational Culture in strategy development in back office collaboration ventures. Major theme code ST	Research Question 1 & 2	The purpose of this theme is to provide a wide parameter perspective to the relationship between organisational strategy and organisational cultures within context of time based collaborative ventures, Corporate strategy and consideration of cultural factors influence Transcultural Relativism.	<ul style="list-style-type: none"> <li>• Identification of the strategy process</li> <li>• Key strategic decision making</li> <li>• Consideration given to organisational cultures in the corporate imperative</li> </ul>
<b>Theme 2:</b> Existing Organisational Cultural Influences (Support Staff) Major theme code CI	Research Questions 3 & 4	Theme two seeks to assess and analyse the cultural paradigm of the collaborative partners in the way in which they mutually observe each other. In addition basic cultural traits are identified as a datum point.	<ul style="list-style-type: none"> <li>• Identify, what if any cultural traits exists</li> <li>• Identify where there are mutual similarities</li> <li>• What are the key drivers for organisational cultural development</li> </ul>
<b>Theme 3:</b> Transcultural Relativism (Assessing existing mutual organisational cultures) The influence of meme theory on the overt and covert cultures Major theme code TR	Research Questions 5 & 6 & 7 & 8	The purpose of this themed are is to identify key mutual aspects of shared cultural position and identify where areas exist where Transcultural Relativism exists.	<ul style="list-style-type: none"> <li>• Develop an understanding of existing drivers for cultural development</li> <li>• Identify what the key drivers are within the framework of collaborative ventures</li> </ul>
<b>Theme 4:</b> Governing Dynamics (The influence of Strategic Mandate to lead cultures, evolution of organisational cultures at both the overt and covert organisational levels, perception of zero sum, meme theory) Major theme code GD	Research Question 9	Within this theme the intent is to identify what are they key drivers of cultural dynamics at the overt level especially those surrounding the issues of strategic mandate and leadership and the theoretical influences of hegemony.	<ul style="list-style-type: none"> <li>• Develop an understanding of the relationship between corporate influences and the development of organisational cultures at both the overt and covert levels of engagement</li> </ul>
<b>Theme 5:</b> Relationship between existing performance, expected performance and Organisational Cultural Influences and potential Benefits Realisation Major theme code PI	Research Question 10	Within the context of this theme I am seeking to ascertain the relationship between cultural influences and that of performance enhancement or deterioration of performance through the influence of Transcultural Relativism.	<ul style="list-style-type: none"> <li>• Ascertain if a relationship exists between cultural engagement and performance</li> <li>• Identify what if any cultural influences effects overall performance</li> </ul>

#### Appendix 17: Linking the Priori Research Themes to the Research Questions

Emergent Themes	Brief Description of Themes	Key Components of the Themes
<b>Theme 6:</b> Virtual Co location Collaboration and Cultural Audit. Major theme code VC	The development of this theme is born from a series of observations amongst informants regarding the issues that have been faced culturally when organisations collaborate both in a virtual sense and a shared sense.	<ul style="list-style-type: none"> <li>• How do the organisational cultures differ</li> <li>• What are the influences on these organisational cultures</li> <li>• Mutual observations from within these differing structural types</li> <li>• The compared pace of cultural change and the relative effects of Transcultural Relativism</li> </ul>
<b>Theme 7:</b> Social Media and Extending Organisational Cultures Major theme code SM	This theme has been developed from a series of comments made from the social actors with regards to the development of social media and how in essence this is influencing the development of organisational culture at the covert level.	<ul style="list-style-type: none"> <li>• Lack of understanding of how the media influences culture</li> <li>• Limited engagement from a defined management perspective</li> <li>• Extending the boundaries of the organisational culture</li> <li>• Identifying mediums with how to engage within this media</li> </ul>
<b>Theme 8:</b> Organisational Imperative and Satisficing (Meme Theory, Nash Equilibrium) Major theme code OPI	This theme has been developed from evidence that has been gained through the extended observations and seeks to explore the interdependency between organisational cultures and the development of a culture which has been influenced through non tangible forces such as satisficing and hegemony issues. At the heart of this theme is the influence of competition and its influence on Transcultural Relativism	<ul style="list-style-type: none"> <li>• Organisational imperative <ul style="list-style-type: none"> <li>• Satisficing and its associated perceptions</li> </ul> </li> <li>• The issues of game theory and zero sum politics</li> <li>• The issues of hegemony <ul style="list-style-type: none"> <li>• How organisational cultures develop within meme theory</li> </ul> </li> </ul>
<b>Theme 9:</b> Organisational Behaviour and Soft Factors Major theme code CM	Within this theme I have developed the concept of soft organisational elements that influence and therefore contribute to the strength of Transcultural Relativism	<ul style="list-style-type: none"> <li>• Perceived HR elements</li> <li>• Influence of strategic policy <ul style="list-style-type: none"> <li>• Motivation issues</li> <li>• Morale issues</li> </ul> </li> </ul>

#### Appendix 18: Linking the Emergent Research Themes to the Research Questions